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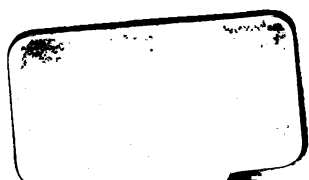
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49.2008

THE HOLY LAND RESTORED.





THE MYSTIC IMAGE OF THE WORLD.

Seen by Nebuchadnezzar, and explained by Daniel.

Dan. 2: 31: B.C. 603. A.M. 3401.

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THE HOLY LAND RESTORED ;

OR

AN EXAMINATION OF THE PROPHETIC EVIDENCE FOR THE
RESTITUTION OF PALESTINE TO THE JEWS,

In Twelve Dissertations :

BY THE

REV. A. G. H. HOLLINGSWORTH, M. A.

RURAL DEAN, AND VICAR OF STOWMARKET.

“ SALVOS nos fac Domine Deus noster ; et congrega nos de Nationibus ; et con-
“ fiteamur nomini sancto tuo ; et gloriemur in laude tua.” PSALM CVI. 47.
“ NONNE hæc condita sunt apud me, et signata in thesauris meis ? ” DEUT. xxxii. 34.



Seeleys.

FLEET STREET AND HANOVER STREET,
LONDON : MDCCCXLIX.

L. SEELEY, THAMES DITTON, SURREY.

TO
HIS GRACE THE DUKE OF MANCHESTER,
AS A FRIEND OF
THE RESTORATION OF ISRAEL,
THIS BOOK IS DEDICATED
BY THE AUTHOR.

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Jere. xxxiii. 24, 25, 26.
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 Ezek. xvi. 53, 54, 55.
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 xxxv. 1, 2, 7.
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 xxxv. 10.
 xxx. 19.
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 Zeph. iii. 14, 15, 16, 20.
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 xii. 6, 7, 8, 11.
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		Zeph.	iii. 8, 19.
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Jere.	xvi. 14, 15.	Zeph.	iii. 19, 20.
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 xii. 9.

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Rev. xx. 11.

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Gen. vii. 11, 24, and viii. 3, 13.	
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{ Ex. xii. 41.	{ Rev. xi. 3, 11.
{ Numb. xiv. 34.	{ Dan. vii. 25.
{ Josh. v. 6.	{ — xii. 7.
{ Dan. v. 26.	Dan. xii. 7, 11, 12.
{ Dan. vii. 25.	Rev. ix. 5, 15.
{ Rev. xii. 14.	Rev. xiii. 18.
{ Dan. viii. 14—26.	Dan. ii. 31 to 46.
{ Luke xxi. 24.	Dan. iv. 16 explained as to time
{ Rev. xi. 2.	by Dan. xi. 13., times or years.
{ Dan. xi. 33, 35.	{ Dan. ix. 2.
{ — xii. 7.	{ Jer. xxv. 11, 12.
	{ — xxix. 10.

TABLE OF PROPHETIC DATES CONCERNING THE RESTORATION OF THE JEWS.

	B. C.		B. C.
Moses Deut. xxx.	1451	Daniel	607
Joel	800	Ezekiel	595
Amos	787	Obadiah	587
Hosea	785	Haggai	520
Isaiah	760	Zechariah	520
Micah	750	Malachi	397
Nahum	713	Our Blessed Lord	Acts i. 7.
Zephainah	630		A. D.
Jeremiah	629		33
Habakkuk	626	St. Paul	60

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B. C.	
4004	The Creation of the First Man.
2349	The Deluge.
2247	{ The world divided, and mankind separated into distinct nations by the miracle of producing many different languages.
1998	Noah dies.
1921	Abraham chosen as the First Jew.
1898.	Sodom destroyed.
1706	{ Jacob goes into Egypt, which country becomes the nursery of the Jewish nation.
1491	The Jews leave Egypt.
1451	Joshua passes the Jordan.
1004	Solomon dedicates the Temple.
721	{ The ten Tribes were carried away and Samaria was destroyed.
588	{ Jerusalem—The Temple—and all the strong holds of Judah taken and burnt—and the desolation completed—under THE FIRST EMPIRE.

- B. C.**
- 516 { The first restoration, which was partial—under **THE SECOND EMPIRE**.
- 520 {
- to { The Three Last Prophets—Haggai—Zachariah—Malachi.
- 397 {
- about { The Greek or **THIRD GREAT EMPIRE** is divided into four
- 300 { kingdoms.
- 200 { The Roman, or **FOURTH GREAT EMPIRE** begins to des-
- { troy the Third.
- 100 { Cæsar and Pompey born.
- 63 { Pompey enters Jerusalem.
- { Herod buys the kingdom, and is nominated King of the
- { Jews.
- 0 { **JESUS CHRIST**—The Prince of Peace, and lineal King of the
- { Jews born. He is still their Sovereign, for no other person
- { since his appearance has been able clearly to establish his des-
- { cent from David, as all the Genealogies are lost. As a Man
- { now living in heaven, he is the king of the nation. The line
- { of regal honour and blood was in him, and may be in the
- { descendants of Joseph and Mary's family still.
- A. D.**
- 14 { Cæsar Augustus dies—Tiberius succeeds.
- 26 { Pontius Pilate, Governor of Judæa.
- 33 { Our Lord dies to save the world.
- 33 { Christianity begins her mission to man. **THE FIFTH EMPIRE,**
- { of The Stone commences.
- 60 { St. Paul predicts the Restoration of the Jews.
- 68 { St. Paul beheaded at Rome. From 60 to 68 it is probable
- { he visited Spain, France, and England.
- 70 { Jerusalem taken, burnt, and the last dispersion of the Jews
- { begins.
- 98 { St. John dies without martyrdom, and the New Testament
- or { Canon of Scripture closes, and is added to the Old, thus
- 100 { forming one Bible. St. John revises and corrects the four
- { Gospels, and the Epistles.
- 312 { Constantine, a Roman Englishman and Roman Emperor
- { declares himself a Christian. Christianity is established by
- { law throughout the Empire, but Dissent is tolerated. The
- { Stone breaks the feet of the Image and has been growing
- { ever since.

A. D.

606 The Pope proclaims himself Bishop of Bishops, and thus seeks to destroy the original Apostolic independence of each Bishop. The Man of sin is defined, and seats himself *doctrinally* in the Church. The Church begins to ride over the people and thus is seated on the Beast. Rev. xvii. 3.

606 At the same time Mahomet commences his empire of religious sensuality and the sword.—Degrades and cares not for women.—Pollutes the Holy cities, &c.

The Jews restored and Enlarged.

{ The 1260 years of Daniel and the Apocalypse, defining the limit of the *Political Power* of the Apostacies seems to begin at this last date.

A period of 1290 years from the same date, appears to be defined for the final removal of the *Doctrinal* errors of Popery and Mahomedanism.

And another period of 1335 years from the same date for the commencement of the perfect success of the Empire of the Stone for 1000 years, as the Empire of vital Religious Opinion.

Then cometh the end—oh pray to stand in the lot of the Righteous at the end of the Days. Dan. xii. 13.

DISSERTATION I.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

DAN. ii. 44.

THE GENERAL SUBJECT.

1.—THE Christian is a man who is born for the welfare of others, and as an immortal man destined to live in eternity, his thoughts should be filled at times with solemn and practical reflections upon the state of his world, and the condition of his own age. His country demands and has a right to his best services. It is his home, in the largest sense of the word, and contains his most valuable possessions ; his children, whose hands are in his heart ; his wealth, which, little or much, is his independence ; his associations, which bind him to the past, as a brother of those who have bled or studied for his peace ; and in the history of his country's triumphant progress from a rude forest, that sheltered the noble independence of a free, yet barbarous people, he now contemplates the British empire as the great fortress of scriptural faith

and true liberty, or as the sacred ark, within whose institutions are contained elemental principles for the gradual regeneration and purification of true religion and civil freedom throughout the world.

No earthly spectacle is so grand, and none so singular, as that which our country presents at this day. Without the policy of a great conqueror, she possesses universal influence ; without the intention of establishing a vast empire like the Romans, providential arrangements have placed more than they ever possessed beneath her sceptre. Her language is heard from the east to the west ; her arms and flag are seen at both poles. The sun is always rising upon her enterprising sons, or on countries acknowledging her legislation or belonging to her throne. Like the stone cut from the living quarry of divine councils, which grew, became a mountain, and filled the earth, so this kingdom growing up from small beginnings, has increased, and bids fair to extend the knowledge of Christ, who is the living stone of the Gospel, by her arms, influence, or institutions, into every corner and remotest island of the world. The universal empire of arms will never again exist in this earth, but a universal empire of *religious opinion*, is predicted, and will be established.

If this empire is to be established by some one or more nations, as human agents appointed by God for this purpose, there is not one so fitted to the task at present,—not one to whom this design has been hitherto so clearly and graciously entrusted, as to the British people, in their protestant constitution of church and queen, of lords and commons, and to their enterprising perseverance in commerce and agriculture.

Are we then to conclude that our forefathers have been merely passive in the establishment of this great nation? Did their blood never flow when hostile fleets swept in wrath around her virgin shores? Did their sword cleave to its inglorious scabbard, when the voice of God's providence in the tumult of conflicting nations, called aloud for His scourge and judgments of desolating wars? Have they rested indolently in their secluded homes, instead of boldly traversing the rough bosom of the swelling seas to find out some land, where in colonial enterprize they might plant in a new soil those thoughts, which stamp themselves upon that numerous progeny which they have reared up in all parts of the world? Whilst each man sought, as rightfully he might, his own limited happiness in his home, did he forget his faith, his holy creed, and life-per-vading Gospel? No—every voice of every protestant freeman in America, and all our colonies, answers—No. Although the dispensation for the extension of our national influence came from God, the carrying out of its principles was committed to each man's agency, and like the broadest rivers on which commerce delights to repose, the voluminous power of the empire has resulted, and must result still, from the individual drops of single effort collected into one vast whole. Every one then as a Christian and a Briton, should consider himself embarked in the great enterprize of doing the work of God in the world, both at home and abroad.

2.—It cannot for a moment be surmised by the Christian, that the existence, power, and influence of his nation are things with which God has no concern,

or that in contradiction to the whole experience and assertions of the divine scriptures, man can form empires as he pleases, or elevate his own nation to distinction, and depress others, without any control from heaven, or in resistance to the Divine will. Far, very far from this is the lesson which the Bible teaches. That book contains the principles of the Divine government in this world, and their application. There we learn, that if the individual Christian is living under an inspection so minute and momentary, that even the hairs of his head are numbered, much more are nations in their rise, progress, or decay, under the exact and scrutinizing control of an Omniscience, whose power and will none can resist.¹ God divides and limits, he brings on wars and shakes the scourge of pestilence over the nations. He permits revolutions, and restrains their wrath; they are the ministers of his punishment, or the agents of his designs; kings are his servants, and national minds his stewards of vengeance or mercy unto others. Pharaohs arise to display his power, and Nebuchadnezzars are called forth as fierce meteors to afflict and purify the nations. Empires are the mechanism of his designs in the world. The passions of men, intent only on their own gratification, are the reins and bits with which He guides human affairs, to the consummation of his own purposes. And nations are elected to be his servants, or are rejected from becoming his agents, as their conduct or disobedience deserve.² But his designs are not impeded by their refusal to obey his will. Another nation is then elected and made the depository of truth, whilst the end and cause of the truth advances with the same

¹ Dan. ii.
21.

² Jer. xviii.
6—11.
xxvii. 5—
9.

majestic indifference for the agent, to the perfection of its determined effects in the world.

For many centuries one nation alone possessed the peculiar privileges of Revelation, but when God had determined to extend this divine knowledge to all the world, the Jews, as they refused nationally to become the missionaries of the cross,¹ were rejected from this dignity for a stated period of time, and to other nations has been entrusted the deposit of truth in the glorious message of salvation. No one nation however has been *exclusively* selected for this purpose. The command to preach by the word and missionaries is addressed to all. Some are chosen for this effect, but if they refuse the call, or judge themselves unworthy of the trust by corrupting the sacred treasure, they have been, and are still removeable at the pleasure of Him,² who as the parent of truth is determined that this offspring of his will and mind, the doctrine of the cross, shall not be impeded in its progress by the resistance, obstinacy, or folly of man. The seven Churches of Asia, where are they? The purity of Rome, when St. Paul addressed her in his epistle, and committed to her charge the mysteries of the righteousness of Christ, where is it now? And Greece, in the glories of her sacred eloquence; and Carthage, and the African Churches in the power of their episcopal thoughts; and the Greek Church which ought to have effected so much; with the vivacity of France, and the dignity of Spain; all these have successively been laid aside by God, in dispensing the riches of his grace to the world, because they have been faithless trustees of his bounty.

To us, the British people then, the election at present

¹ Luke xxi.
24.
Hos. ii.
6, ad f.

² Rom. xi.
17—22.

openly belongs, of preaching the Gospel to every creature. To ourselves, in our own national distinctions of four nations united together in one compact state, and to those colonial relations who, as children, have left us to establish empires and kingdoms elsewhere in the world, there is committed at this time, the holy commission, of being the prime ambassadors from the God of truth unto the world. They are our own privileges as Britons, that I am anxious to bring forward in these Dissertations ; and on the security and enlargement of our wealth and power, in the discharge of our national functions, that I hope to labour, in some few important points, in which our duty individually demands from us all most strenuous and increasing exertion.

It would be easy to take up several branches of the great subject thus presented to our minds, and shew how at home and abroad, our duty, as well as our security, consists, in enlarging the foundations of our Church, that we may by it fulfil the intentions of Jehovah to the world, and retain our own privileges. But this design would be too extensive, and on such topics as these, the great difficulty is not to say much but to speak little. Our labour is to compress, and not to enlarge. The subject is man in all his past, his present, and future history—the world in its entire horizon, and in its life of six thousand years, and in its future destination, is moving before us ; and the mind filled with such an object, has the additional difficulties of a few pages of print in which the magnitude of the subject is to be stated, and the imperfect medium of language, a method of human communication always expanding, in which to explain them.

3.—I have selected for my Dissertations the subject of those *prophecies, which belong exclusively to the restoration of the Jews to their own land, and which are still legitimately unfulfilled.* In this enquiry, I shall ascertain *the truth of their future return, and our own duty.* And if in these times, when the national depths of Continental Institutions are broken up for future change, the efforts of Christians are directed more intensely and actively to assist their return, politically and spiritually, to Judea ; the imperial honours we have hitherto gained will be as nothing compared with that security, victory, increased power, and national and individual wealth, that we shall obtain, and in which each man in his thoughtful home must participate, by having thus judged ourselves worthy to be the chosen instruments in the hand of God, for the reconstruction and restoration of the people of His own soul to the land and cities of their fathers.

Every influence therefore that reason can exert, and every assistance we can bestow on all the missionary enterprizes of the Church, it is our emphatic duty and best privilege to use and give. We may also from Prophecy derive much encouragement in this activity of our faith. The study of this subject is a most useful and practical part of Christianity, and I make a few observations upon this topic as it arises out of that text, which so clearly predicts a universal kingdom of religious opinion in the world.

THE SPIRIT AND DESIGN OF PROPHECY.

4.—Every revelation from God to man in his present condition, must be sustained by miraculous evidence, and every such distinct communication has possessed this guardianship and confirmation of miracles. Amongst these, PROPHECY in our day stands pre-eminent. It is precisely that kind of evidence which is adapted by its own nature to the peculiarities of the last ages of the world, and the wants and restless scrutiny of an intellectual age. In its first communications and assertions, it could possess no distinct claim to be received as evidence, for proof of its truth in *the fulfilment* of the events it delineated was then necessarily wanting. But as time unrolled his records, each century inscribed its own deeds in the volumes of history, and then the prediction as announced, could be compared with the event which it fulfilled; and thus the truth of that book in which the prophecy was found, received the additional attestation of *the historic witness*, whose veracity and impartiality none could deny or traduce.

5.—Of all the parts of Revelation, Prophecy is the least within man's influence or control. He is here treated as a being, whose freedom of action is scanned by an omniscience that knows what the result of his determinations will be, before he himself is born to begin them. But in the predicted circumstances, he is not controlled by the prediction. Every minute external event, and every small pulsation of inward

emotion, with the most complicated combination of general occurrences, are all marked, defined, and ascertained; whilst to assure man of God's watchful Providence, his controlling vigilance, and his truth in his words, the great end of these circumstances is distinctly stated;—so that after the history of the event, no doubt may exist in a candid inquirer, as to the clearness of the prediction. The picture has been displayed as an illustration of God's truth, in a portrait of some striking change in the future history of cities or nations. Babylon, in all her grandeur, is presented with the picture of Babylon without a wall, desolated by inundations, a vast green mound of ruins, where venomous creatures hiss, and make their habitations within the dark holes of her former palaces, and whose savage desolation is so great, as to scare far from its ruined site, even the Arabian dwellers of the wilderness. The proud Babylonian noble may have smiled in haughty disdain at the apparent presumptuous folly of such a scene, estimating it as a piece of nonsense dictated by the hatred of the Jewish captives to their conquerors. But when the prophetic landscape is compared with the present state of that mysterious city, we recognise instantly the truth and strangeness of the literal prediction,¹ and acknowledge the miraculous energies of omniscience, in thus granting to us so striking a confirmation of the truth of that volume, whose revelations embrace the circumstances of both worlds, and direct us how to obtain possession of salvation.

¹ Is. xlvii.

The same remarks will apply with equal or more force to the Grecian and Roman empires—the past state or present condition of Egypt—the wild solitudes

of Moab, Edom, and Ammon—the bare rocks of Tyre, covered with fishermen's nets, where formerly the proudest city in the East had established her commercial power—the desolations of Jerusalem—the captivity of the Jews in Babylon—their restoration at the chosen period of seventy years—the coming of Messiah—the Romish pollutions in the Church of Christ—the present condition of the Jews—the distribution of the three great races of mankind in the world, and all those minor, and yet no less strikingly small circumstances in the lives of His apostles or servants, so clearly developing the miracle of that power which defines the prediction, produces the event, and confirms thereby the truth of Holy Writ.

6.—We can also perceive that Prophecy is a growing evidence, which is strengthened every year, as the world becomes older, and the events of each century have their birth. Man cannot impede the events, and unconsciously even when he opposes, fulfils them. Nothing can interfere with the predictions. They are the miracles of the last days. Their distinct accomplishment forms, each in its place, a link in a chain of glorious testimony, which binds the last fulfilment to the first uttered prophecy, and stretches in a golden series of irresistible demonstrations from the expulsion in Paradise to our own times. Every thing has been foreseen, and God is never taken by surprise. Our determination to act may come from our own will, but as we act, the events have been foreknown, and arrangements are in progress around us, by the controlling will of God, which unseen and unfelt till the end of prophecy, are as irresistibly disposing, and as freely

leaving each man to use his own powers, as if no other being but that one man existed in the world. It is to the accomplishment of some of the most enduring, and oftenest repeated prophecies, that Christianity looks in the last ages for the final witnesses to her truth. In the Jews, and in her own Church, God has determined to manifest his mighty power.¹ They are *his witnesses* * who plead now in sackcloth, and whose victory over opponent powers of evil is still incomplete; but in them he will show his almighty wisdom; and the possession of a spiritual rule by the one, and of a temporal kingdom by the other, shall strikingly exhibit the veracity of the whole Bible.

¹ Rev. xi. 3.
4. Zech.
iv. 12.

7.—The object therefore of Prophecy is two-fold. 1st. It commands attention and arrests the most unthinking, by the novelty and force of its evidence in support of the truth of scripture as a Revelation from God. 2dly. It assists in promoting the accomplishment of that great temporal end, the establishment of a universal empire

* The admission of these two churches as the witnesses, appears to me to be the best and clearest explanation of a much-disputed subject. The character of a witness is found best fulfilled in a church. 1. It testifies to truth: 2. it gives an evidence for another: 3. it speaks on oath: 4. it speaks in open court before the world: 5. it is cross-questioned, examined, brow-beaten, and often ill-treated: 6. its testimony is endeavoured to be weakened by conflicting evidence: 7. witnesses formerly were subjected to torture and persecution: 8. its advantages are not for itself, as in defence of the character, or credit of another. 9. it collects and procures facts.—What they do in Prophecy (Rev. xi.), may be also explained by what has been done for them in their preservation in the world.

In these distinct points, it will be found that the two churches agree, and are still giving evidence in sackcloth, and under much opposition. The works of Newton, Mede, and of all writers on Prophecy, may be consulted and compared. The easiest, most natural, and most striking fulfilment of the prophetic witnesses, will, I think, be found in the two churches.

' John xiv.
2.

of RELIGIOUS OPINION, which is predicted in the Bible, as the consummation of the Redeemer's kingdom upon earth; and is a forerunner of that eternal kingdom, which he will reveal in his own person in the new earth destined already for the habitation of man.¹ Like a range of lamps lighted up by successive hands within the courts and cloisters of a vast temple, the lights of Prophecy reveal a part of that stupendous edifice, and the exquisite proportions of the designs of God, until the light of day in their great fulfilment shall illuminate with glory the whole structure.

8.—These observations apply to the subject of Prophecy in all its parts and predictions. And a question immediately arises, whether the examination of any portion of the *unfulfilled predictions* is allowable, is prudent, profitable, or commended by God? This is important, for the subject is most attractive from its mystery; and the perfection of that beauty which exists in the fulfilled portions we easily transfer in our thoughts, with a wish to discover still greater beauty, to the unfulfilled subjects. The human mind delights in mystery. Truth which possessed no mysteries would have no attractions. When to this is added the personal interest we all feel in the welfare and condition of surrounding kingdoms, and the deep sympathy which the Christian experiences in the successful conflict of the Gospel with worldly evil, and the leading hope of his mind, that the Prince of peace will one day extend his empire over all nations—the examination of *unfulfilled prophecy* is a subject that fascinates, exalts, excites, and soothes every mental and moral pleasure of the mind. It must be undertaken however in a sober

spirit. Humble views of the limited faculties of man ought to accompany its reflections. The record should never be pressed beyond the common sense of the words ; and a high and prayerful faith, and an extensive acquaintance with the spirit of Scripture and the history of man, must mark the footsteps of the inquirer, and define his narrow path. Much then may be done in enlarging the capacities of faith, and enjoying an acquaintance with God. Little may be accomplished in rashly determining or fancifully defining times and seasons, "which the Father hath put in his own power." But great benefit results to the soul in contemplating the specification of the Divine promises, and in ascertaining from a careful collection of particulars, the certainty of those events, which are announced as coming upon the world.

From this study we rise with more chastened and yet more elevated spirits. The world appears to sink, whilst in reality we ascend, and looking down upon its great families of nations, we behold their past revolutions, and perceive, though at a distance, the limits of further changes and their stupendous results. There too we see how human agency is constantly employed under the Divine mechanist, and view the whole intricate machine, composed of human passions and efforts, controlled and moved by one great master mind. We learn from this our own importance, and yet dare not overrate our own strength. *God employs man with man in effecting his designs for man.* This is the un-deviating principle of our world's œconomy. But if one man refuses to obey, believe, and work, he will select and employ another. If he chooses to limit his

agency to mankind, he does not now limit this agency to one national family of men. And therefore in neglecting to place ourselves in communication with his approaching designs, or if we refuse to be employed in effecting any of his purposes, we deprive ourselves of our place in his celestial machinery, and our nation declines in power and influence, whilst another is elected to occupy its position.

To examine then, with a sober, chastened, cautious spirit, into his designs respecting the Jews, and their restoration, is most useful; for by such means we are aroused to a consideration of our duty and may not neglect it. And it is a subject agreeable to God, because it is connected with an adoring view of his attributes, and an increase of all those Christian graces in the soul which he designs to cherish and implant in his servants.

DISSERTATION II.

And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people ? and the things that are coming, and shall come, let them shew unto them. Is. xliv. 7.

THE NATURE OF THE JEWISH PROPHECIES.

THIS remarkable text forms a portion of a chapter in the evangelical prophet Isaiah, and introduces subjects of great beauty and sublimity to the reader. We possess from the first to the ninth verse, a general, comprehensive, and energetic address to the Jewish nation, which in its prophetic terms has not yet been fulfilled. The abundance of grace in the Gospel, the freedom of this grace, and that exalting joy which grace in Christ produces, can alone satisfy the terms of the prediction. And as the Jews in their two great families of Israel and Judah are addressed, its large accomplishment is yet future ; whilst a call is made in general terms to those, into whose hands the prophet may come, to shew the futurities of promise, and enlarge upon the fulfilled predictions.

Then the majesty of God, his unity, as contrasted with the folly of idolatry, and the childishness of making a piece of wood a god, are strikingly delineated. And as a prophecy, it has frequently received a most

full and instructive accomplishment, for by this chapter alone, many missionaries of the Christian Church have succeeded in winning over heathen chiefs and their tribes, to the worship of the one true God in heaven and earth.

Lastly, the prophet mentions Cyrus by name, and commissions him,¹ 240 years before his birth, as the head of the Persian monarchy, to free his people from Babylon.* At the period of the delivery of this chapter, the Jews were still in the possession of their own land. But the seventy years of imprisonment in Babylon had been declared,² and this event occurred as designed ; it terminated as was intended ; Cyrus allowed the Jews to return ; Jerusalem was again inhabited and built ; and this prophecy is employed as a type to describe those greater blessings which they shall possess in being put into charge of their own land once more and to the end of all things.

¹ Isa. xliv.
28.

² Ch. xxxix.

The verse at the head of the Dissertation, declares a fact in the dispensations of the Divine Government, which has been steadily maintained up to the present time, in the history of the Jewish people. It is important to keep it in view in the examination before us. On the preservation of this people everything is dependant in Revelation. They are still in the world, in all their integrity, a nation ; possessed of ancestral blood—language—literature—traditions—rights—aristocratic families—and millions of population.† If called together, their influence, from their untiring energy and

* “ He is my shepherd ”—It is instructive to remark that Xenophon calls Cyrus, “ God’s shepherd.”

† See Appendix.

intellectual obstinacy in the pursuit of wealth, would be incalculable. They would form the link of communication between our possessions in India and the imperial country. As a great fortress in the heart of the mediterranean region of the world, their country would hold the balance of power between the East and West. Our eastern possessions would be more secure, by having a friendly power lining one side of the ancient high-way to India along the Red Sea. They would become the great emporium of traffic. And every year of their territorial existence would "shew," as every year of their "witnessing call" has done, the greatness, the truthfulness, and glory of God's Providence.—"Ye are even my witnesses—Is there a God beside me!"¹

¹ Rev. i.
2—12.

There are in the Bible five portions of Prophecy, all of which have the Jews alone for their object, and describe their judgments and prosperity, but each of them was delivered at a different period of time. If the removal of the Jews into Babylon, and slavery there for seventy years, and subsequent restoration, had not intervened in the middle portion of their history, the application of all the prophecies to their future return would have been necessary and easy. But as some of these divine words must be applied to *those events*, so in the outset of any enquiry into their future condition, it becomes necessary to distinguish between the passages which have been perfected by those facts, and exclude them from all reference to what is yet future.

FIVE PERIODS OF PROPHECY.

B.C. 1500. 1.—Some prophecies then, are made before their entrance into the promised land, and must be explained as delineating in general terms the whole of their history, past, present, and future.

B.C. 800. 2.—Another series was delivered before the Babylonish captivity, and in some particulars, both of these predictions may be confounded with that event ; while in other parts, the prophecy expressly names it as the burden of the prediction.

B.C. 550. 3.—During the banishment in Babylon, a remarkable collection of Prophecies was completed, and these in part were addressed to the nation on its return, but others can only point to the present condition and prospects of the Jews.

B.C. 520 to 390. 4.—After the return from Babylon, prophecies were again delivered, and in these we find undeniable evidence of their future restoration.

A.D. 33 & 60. & 90. 5.—And in the New Testament there are predictions of what they still shall be, which as they were announced *after* the Old Testament was completed, carry onwards our hopes and faith to the contemplation of the certainty of the final return to Judæa, and the glory of their conversion to God and his Messiah.

It is necessary for us therefore to select from all these predictions, those which can by no possibility of interpretation, explain the restoration of the Jews from Babylon. We must also guard ourselves from selecting any predictions, that are exclusively devoted to a description of the evangelical blessings which the

conversion of the Jews to Christianity will produce. There are many passages, whose predictions would be satisfied by a general reception of the Gospel by the Jews in all countries, without any restoration of their kingdom. And these I shall not examine, because their solution is easily explained by the Jews becoming Christians without a kingdom. Whereas my enquiry is—whether there are sufficient grounds to warrant us from Scripture to believe in a future establishment of the Jews, as a nation, politically and religiously in Palestine. And if this be effected, our course will be quite clear, and we shall be ready to collect and sweep together as rapidly as we can, the deductions which may be without strain or difficulty made from the numerous prophecies, describing the final restoration of the Jewish kingdom, and the mode, and the means, and the consequences of their return to the Holy Land.

1.—The *perpetuity* of the nation is asserted in *every portion* of the predictions.¹ Their preservation to the end of the world, is distinctly affirmed.² God's watchfulness and care over them is connected with the manifestation of his own glory and nature.³ They are bound up with the volume of his Revelations to man, and are preserved as witnesses to its truth.⁴ They are not chosen from any remarkable traits of righteousness or holiness, of faith or goodness in themselves, but as one nation was to be made in its peculiar institutions and judgments, a testimony for God, acting in the world by his special providence and grace, the Jews were selected to this arduous and distinguished post of honour; and the only natural capacity for such an office seems to be, and has been, their natural obstinacy

¹ Isa. xliii.

² Ib. xlii.
4.

³ Ib. xliii.
10.

⁴ Ib. xlii. 8.

- ¹ Deut. ix. 5, 6. and disposition of mind.¹ Their wills are like iron, their minds stubborn as brass, their race and prejudices are branded and not written upon their affections and features.² The nationality of their existence is everlastingly preserved and will be kept, whether they are in possession of the richest prosperity under Solomon, or in misery in Egypt,³ in wealthy slavery in Babylon, in tributary subjection to the Romans, or dispersed like chaff throughout every civilized and in many barbarous nations—in bloodshed, famine, or triumph; under torture at Rome or Damascus, under banishment from Spain, in disguise in Convents, or amongst Spanish nobles beneath Christian names; * in degradation in Poland; in abject misery and tears at the foot of Turkish Jerusalem; or in comparative prosperity and honour in England or France; the nation is still the same, the Jew is not an altered man. He lives only as a Jew, his pulses beat only with the rich aristocracy of his Jewish blood; he hopes, but it is as a Jew; he trades, but only like a Jew; he worships God but as a Jew; and for eighteen hundred years of dispersion, woe, and wealth, and for fifteen hundred years of partial or actual possession of Judæa, the circumcised sons of Abraham have rootedly remained unchanged in race, in hopes, in pursuits, and national distinctions,⁴ a living miracle pervading the world, and bearing testimony in their immutable nationality against the warfare of the whole human race, to the immutability of the truth and purposes of God.⁵

⁵ Ib. lxxv. 9.
Ezek. xx.
32—45.

As these predictions are so distinct and general, and

* Basnage. b. 7. c. 27. s. 26.

are not fulfilled, we can have no hesitation in admitting them without difficulty or examination, inasmuch as the nation is, either *out* of their country, or *in* their own land, to exist, until the end of time, as *a witness* for God.

2.—Those declarations are very numerous and distinct, which affirm, that the perpetuity of the nation shall be at some future time maintained amongst them in their *own* country, in Palestine, and at Jerusalem.

3.—We can collect incidents, and some particulars from these prophecies predicting their final restoration, that in political events, or civil warfare, or by mighty armaments, may tend to present to us an *outline* of the means which God will adopt for their restoration.

4.—The objects which I have in view in this enquiry are 1. *personal to ourselves*, for our national prosperity and greatness will be much augmented if we are instrumental in the restoration of the Jews.—2. *A greater interest for the Jewish people*, and for any association or measures, political or religious, which may be the means of assisting them to recover their miraculous father-land.—3. The disposition, and the change, if any, which God may require as a prerequisite of a permission to return. 4. More self-denial, more faith in the truth of God, larger views of God's designs, and increasing piety *in ourselves*. 5.—Increasing attachment and affection to the Jewish people, as brothers, and friends; for the prejudices that exist against them in all other nations, are singularly weakened in Great Britain. It would be impossible, I think, to create any regard for them, as a nation, in Germany,

France, Spain, or any continental kingdom. But we are not averse to esteem and encourage a friendship for the people, though we are rightly averse to *denationalize* them, by admitting them into Parliament, or suffering them to legislate as Jews for our Church.—6. The use of external means, or much more extended plans than those which now exist, and a watchful attitude of observation upon public events, with prayer to God for his support for ourselves in every difficulty or warfare, and a readiness to submit to any temporary sacrifices, for the promotion of the welfare and restoration of the Jewish people.

Before I describe their restoration, as predicted in the prophets, two points are necessary to be explained.

FIRST POINT.—A SERIOUS DIFFICULTY REMOVED.

An apparent confusion arises in reading the prophecies, where we find predictions which describe so evidently separate and distant events, mingled in the same passage together. So that the denunciations of the Jews' sins before the captivity, are connected in general terms with denunciations of desolations for centuries upon them, whilst these are clearly seen not to have been fulfilled by that punishment of seventy years. But this arises from the divine declarations¹ which issued against them before the captivity, *not* having been satisfied with their punishment in that calamity.² Their idolatry before the affliction of Babylon was not purged away by their enslavement. The denunciations still remained in force, and a reprieve* only was granted

¹ Jer. xiv.
& xv.

² Jer. xv. 4.

* Ezra ix. 8, 9. "And now for a little space, grace hath been shewed

by the restoration for a period of about five hundred years to Judæa. But as, although idols in their grossness were abolished, the peculiar state of mind which idolatry produces, in sensuality, pride, and disobedience to God's word was still existing, even to the close of our Lord's life;¹ the punishment which befel the nation by the Romans, was in part, and is still, the fulfillment of the prophetic denunciations against their thousand years of rebellion before the captivity: and in fact it was increased, because they crucified the Messiah.

¹ Jer. xv.
13, 14, 15.

This reflection obviates a serious difficulty in perusing such fearful woes against the nation *before* the captivity, for they were not fully accomplished by that event; and in those which refer to the Romans, it assists us to determine, that these were inflicted for their former idolatry, and not merely for the death of the Messiah. The sin of Israel was not appeased by Babylonish punishment; and this also is a reason for the general silence of the Jewish prophets upon the sacrile-

from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

"The land itself is loaded with an everlasting curse. The Heathens, Christians, Mahometans, in a word, most nations have made themselves masters of Jerusalem one after another. Julian de Toledo alleged that it had been a long time since any Professor of Judaism was seen about Jerusalem, and scarce at this day can they purchase in it six feet of ground for a grave." Basnage; Hist. of Jews, b. 6. c. 1. This last circumstance, as shewing the prejudices against them in 1708 has been so changed, that now in Jerusalem there are 10,000 Jews.

gious guilt of assisting at the death of Christ. Their idolatry was not then so gross, but it was the same in spirit, and the double crime of worshipping false gods, and rejecting the Anointed of David, met together, and produced a cumulative weight of indignation upon this unhappy people, which has been, from the day of their destruction by Nebuchadnezzar until these recent days, gradually satisfying its righteous judgments.*

SECOND POINT.—TWO KINDS OF PROPHECIES.

It is necessary that we should clearly distinguish between those predictions which can be explained by the restoration from Babylon, and those which speak of a future return of the Jews to Palestine. A very large portion of Isaiah, Jeremiah, Ezekiel, Daniel, and six of the minor Prophets, declare their restoration. But some of these predictions are undoubtedly accomplished by their possession of Jerusalem through the permission of Cyrus and Artaxerxes, the Persian kings, after the seventy years had expired ; and others

* “ God fixes no term to the duration of the Jewish misery, and we know more clearly by our gospels, that they must be recalled, than they can see it in the writings of the prophets.” Basnage, b. 6. c. 1. This, some of the Jewish writers admit themselves, for they say—that the return from the captivity was only a trial God made to see whether seventy years of chastisement was sufficient—but finding that they persevered in their evil courses, he saw there was nothing to be done but to disperse them utterly. One Jew wrote a treatise to prove that the death of Christ was the cause of all their present misfortunes—

“ —Judæus patria de sede revulsus,
Supplicium pro cæde luit Christique negati
Sanguine conspersus, commissa piacula solvit.”

Basnage quotes these writers, *supra*.

might be dubious in their interpretation in connection with that event.* I will therefore clear away these difficulties, by specifying the passages, from which our succeeding sections shall be constructed. And thus we shall be satisfied, that no doubtful prophecy is conducting us to the glorious result of our enquiries. All predictions of their future restoration taken from the three Prophets Zechariah, Haggai, and Malachi, who lived at the time and after the Jewish return from Babylon : and all predictions in the New Testament, establish, by the time of their utterance, at once, their own remarkable application to the *future* condition, and present prospects of the Jewish nation, and to those alone.

THE PROPHECIES OF ISAIAH WHICH MAY BE
EMPLOYED IN ASCERTAINING THE FUTURE CONDI-
TION OF THE JEWS.

It is here ¹ expressly declared that the prophecy describes events which are to happen in the last days of the world, and not in any period of the past. Where have we seen the arms of war converted universally into the peaceful agricultural instruments of that noble pursuit, the tillage of the fertile bosom of the earth, which is the real foundation of a nation's wealth, and was the first in paradise as it will be the last general occupation of man in the world ? Agriculture is dignified by God as the most healthful, innocent, and prosperous estate for man. Neither has Jerusalem

¹ ISAIAH
II. 1-6 ;
IV. 2. &c.
Verse 2.

V. 4.

* A table to calculate the seventy weeks of Daniel is given in the Appendix, in which the three decrees are reconciled. See Ezra and Nehemiah.

Ver. 3.
Ch. iv. 3.

been as yet the central place of religious attraction in the personal attendance of all nations—nor have we seen the Jews in that ancestral place of their dearest recollections, cleansed by baptism and conversion,* from the imprecation of Christ's blood.

¹ ISAIAH
XI. 10.
to end.
Ver. 10. 12.

¹ When the Jews enjoyed a partial restoration from Babylon, neither had Christ come as the root of Jesse, nor did the Gentile nations seek the Jews as the fountains of religious knowledge. God did indeed restore them for the first time, but their *second restoration*, mentioned so distinctly in the eleventh verse, is yet unfulfilled. They came after the seventy years of woe, a poor heart-broken remnant from Babylon, and some remaining exiles joined themselves to the nation from Egypt, but the glorious terms of a general assemblage of Jews from all parts of the world, and from the many nations enumerated in the chapter, are still future. At their first restoration Judah alone returned, but at their second, the relics of the ten lost tribes, in their generic name of Ephraim shall be united to the outcasts of Judah, and both will form one people. For in the first restoration none of these tribes returned in a distinct or national manner. Those who accepted Zorobabel's invitation, and embraced the decrees of restoration made by Cyrus and Artaxerxes, were taken

V. 11.

V. 12.

V. 13.

* These quotations from Jerome comprehensively give the old opinions of Jewish and Christian commentators on the passage.

Verse 3, 4. Quando in baptismate Salvatoris eis fuerint peccata dimissa, et ille sanguis ablatus quem super se errans populus imprecatus est.

Verse 5. Hunc locum Judæi ad Antichristum referunt—Nos autem omnia referamus ad primum adventum Christi. Plurimi Judæorum et universa, quibus ista sociata sunt—hæc et super Babylonia captivitate et reditu in Hierusalem sub Zorobabel et Ezra et Nehemiah intelligunt. Jerome in Es. c. 4.

only from Judah and Benjamin. The Jews, after the captivity in Judæa, as a nation belonged only to those tribes. Some few families and persons, may have come from one time to another out of those provinces where they had been transplanted; but as a body, or tribe, or even as a fraction of any one of the ten tribes, none of them returned. Ephraim therefore, or the *ten* tribes, are still existing in the futurity of prediction.* No search, no general call, no conspicuous demonstration of power in fulfilled prophecy, has ever yet aroused the attention of all the Jews in the four corners of the earth, nor when they came from Babylon or Egypt, had they been dispersed or settled in all the world. The lamp of this brilliant prediction still burns in all its splendour, and has not been extinguished by the greater brightness of its fulfilment. Ver. 14.

Isa. xiv. 1 to end, is so particular in its minute strokes of description, that it can be applied with ease to Babylon: and yet it is so general, that many of its verses may serve as a grand outline of yet more glorious times, when the modern papal Babylon shall become a hissing and astonishment to the world. I shall not however press this passage into notice.—The Jews have not yet fulfilled the second verse in their history.

Isa. xviii. 1. is obscure, and yet distinctly selects one nation by whom the restoration of the Jews is facilitated. The original language seems to delineate a people, whose tents like a cloud of wings cover the land, or it depicts clouds of horsemen, spreading like the sweeping wings of a vast bird of prey over the

* Josephus is quite clear in affirming that Judah and Benjamin alone returned. Antiq. b. xi. c. 1. s. 8. and c. 5. s. 4, 7.

whole land; like the main strength of a Turkish army, which consists of cavalry. The Vulgate translates it as a nation of cymbal-clashing wings,* and both translations can apply with force to the Turkish and Egyptian people, by whom such changes in favour of Palestine,—though not by their desires, for a woe is upon them,—are taking place before our eyes.

Verse 2.

If the third turn of the words be adopted, it will be a loud call of warning addressed to a *maritime nation*, whose naval supremacy covers the seas with a cloud of sails, and who sent multitudes of Books upon the waters. These are invoked with threatening exclamations (if they disobey,) to send messengers and seek out the Jewish nation, who have been trodden down, and wasted, and whose land is in its appearance at present, as if it had been washed by rivers. There is one of those wise obscurities in this passage which exist in some parts of Scripture, for the purpose of preserving the freedom of human agency. But the Missionary and Bible Society's effects, carried far and wide upon the ocean by the sails of British enterprize, cannot fail in becoming associated with this remarkable passage in our minds.

God will reign in Jerusalem, says Isaiah (chap. xxiv. 23.) after desolations, judgments, and sorrows shall have rendered the earth repentant, and submissive in some measure to his will. But this prediction refers much

* *Væ terræ cymbalo alarum.*—Vulgate.

Another translation in the Septuagint may be

1. *Οὐαὶ γῆς πλοίων πτέρυγες—*

2. *Ὁ ἀποστελλὼν ἐν θαλάσῃ ὁμηρὰ καὶ ἐπιστολάς βιβλίνας ἐπ' αὐτοῦ τοῦ ὕδατος.*

Væ terræ navium alarum transflumina—qui mittis in mari obsides, et epistolæ biblinas super aquam.

more to the termination of the kingdom of Israel than it can do to its first establishment, and it has never yet been fulfilled.

¹ The Jews when once again possessed of their country may be tried as a nation and assailed by enemies, but they shall not weep as they have hitherto done. Who can recount the horrible calamities which attended the destruction of Jerusalem by the Romans, and conclude that this prophecy was fulfilled by the first rebuilding of Jerusalem? Their sorrow then was still kept flowing, and after our Lord's ascension, the final desolation of the land and city was accomplished by a storm of indignation, and in streams of lamentation, that have scarcely yet been equalled, and can never be exceeded in the annals of war and destruction. So far however has it been from being terminated, that their tears are still flowing; their teachers still keep in "corners" and obscurity: the country is desolated and possesses but little culture; what exists goes into the hands of Gentile strangers; and rivers and streams of waters are not to be generally found amid the hills of Judæa. The prophet has written the imagery, but no events in Jewish history have as yet brought forth the corporalities of fulfilment.

The description of those spiritual blessings which the Jews are declared to possess in this passage,² are announced to be in existence for them *for ever*. Alas! how mournful is the past history of their spiritual stubbornness, their idolatrous crimes, their obstinate impenitence! And how can this have been yet accomplished for them, either in the peace which they have who are reconciled freely to God by his Son; or where, since their Latin dispersion have they ever in

¹ ISAIAH
XXX. 18
to end.

Verse 19,
20.

² ISAIAH
XXXII.
14 to end.
V. 17.

- their own land dwelt at rest, or enjoyed the delicious calm of domestic life ? Is. xxxiii. 13 to end, presents in different language and images the same blessings, but in vain do we seek to discover them in their recorded history. Their iniquity remains, and its throne of desolation reigns upon the land. The tabernacle has vanished, the temple foundations are crowned by the glittering tent-like dome of the Turkish impostor. Jerusalem has never been a city of peace since her first restoration was completed, her second captivity accomplished, and her melancholy majesty debased by the bloodshed and rapine of eighteen centuries of Gentile invasions and occupation. The prophecy when spiritualized, enlarges the thoughts of the Christian in his possession of that peace which the world cannot give or take away, but in its literal and most striking accomplishment, it is future, and has not been filled up by the past history of Judæa.
- Verse 20.
V. 24.
- ISAIAH
XXXV.
1—10.
- Verse 9.
V. 10.
- The Gospel in all its beauty¹ seems to have occupied the mind of our Prophet in the latter third of his predictions, and as its sunshine filled his heart, he wrote with a more burning pen, and exults at the beauty of those scenes, which to the spiritual and even to the bodily vision, Judæa and the whole earth would present, as they unitedly served the God of their fathers, and loved the great Prince of Peace his Son. With all his evangelical anticipations the return of the Jews is connected. The trumpet of Gentile triumph is sounded, but the harp of Zion mingles its deep chords of hallelujah with the strains. Everlasting joy is the future possession of the Jew, sorrow and national anxiety have been hitherto his portion. The second

temple was consecrated by tears as well as songs, but the Church of Jerusalem shall be devoted to his service with joy, with songs, with triumphant gladness alone.

If Zion in such passages stood alone,¹ and disconnected from the return of the Jew, spoken of in other places, as put into possession of his country and its ancestral ruins, then we might be right to interpret them exclusively of the religious blessings of the Church alone, and man's restoration to paradise. But in all such places, paradise, heaven, or the new earth are not named. Zion, Jerusalem, the Holy land, are the expressions of the prophet. Nature is summoned to attend him in his march thither, with all her most refreshing scenes and exhilarating triumphs. The ransomed from the lost Church, the restored to visible favour and communion, the Jew, that banished man, comes back to his own land; and *when there*, he returns in spirit and truth to the religious creed of Apostles and Prophets, and then heaven and earth can no longer restrain themselves in proclaiming the astonishing double event, in strains of triumph, which cannot be rivalled even in the scriptures themselves for sublimity of language and thought.

Judah with her scattered power;² Israel as yet concealed, appear to be addressed separately, and are joined in the same predictions by Isaiah, under the names of Jacob and Israel. From the east it is true they came, when Cyrus in Babylon had taken the golden city, and had freed those of the Jews who wished to return. But from the west and from the north, from France, Spain, and England, from Poland and Germany, where the greatest number of the

¹ ISAIAH
XL and
XLI.

ISAIAH
XLIII.
1—8.

Verse 1.
V. 6.

V. 5.

V. 6.

exiles now live, or from the southern coasts of India, the Jews have never yet returned and sought Jerusalem. These countries then are waiting still to be addressed, and commanded by God to give up his people, and the voice yet slumbers, or is heard only in the prediction.

Verse 2.

Promises of preservation in the deepest extremities of woe and persecution, are made, and have been accomplished by the Prophecy. No Jew can read the affecting strength of the tenderness described in the powerful imagery of the second verse, and think upon the deep waters of those cruel sufferings to which his ancestors have been exposed in all countries, without feeling a dignity and exaltation of character, that belong only to those who are selected to fill extraordinary situations in the world. What agony has wailed in ten thousand Jewish homes in Spain, in France, and in Germany, under the slaughter of old age, the violation of beauty, the forced baptism of infants, the plunder of the rich, and the starvation and licensed murder of the poor. History shudders whilst she writes, and often casts down the pen with disgust or in disbelief, when these horrors are at first revealed. But the truth is undeniable. The Prophecy has carried them into the deepest afflictions, and it has borne them triumphant above the judicial hatred and scorn of the world. They have been endowed with an indestructible existence. Fire has not been able to destroy them. The sword has raised its glittering edge against them in vain. The history of the past, if read literally as fulfilled in the second verse, will lead the reflective mind to admit the literal but not yet fulfilled predictions of the fifth and sixth verses.

V. 5 & 6.

¹ If we believe the New Testament, we know that there is no other religion than the Christian, which shall ever exist as a spiritual empire of religious opinion, influencing, softening, uniting, and civilizing all the nations. And if we believe this prophecy, the time will come, when the very utmost extremities of the world, in Siberia, Greenland, and China, shall receive this gospel, as the title-deed of their salvation, and the cross of Christ as their passport into life. Then will all the seed of Israel be visibly justified in the Lord, whereas now we are but making efforts to arouse them to enquire. Now the prediction has begun to awaken itself into life, and already its eyes begin to open, its hands to move and feel for its weapons, and in *the beginning* of success amongst our missionary efforts, the threshold of promise in fulfilment is gained. But this is all. For Israel still keeps Moses apart from Christ in the Law, though the venerable Legislator was permitted to join and converse with him, on this union of the two Testaments, in the moment of transfiguration in the gospel.

ISAIAH
XLV.
20 to end.

Verse 22.

V. 25.

² When at any time in Jewish history was the land of Palestine too confined for the number of its inhabitants? Never yet, is the reply which history makes to the interrogation. But what would become of that small territory now, if all the millions of Jews who are dispersed, returned to its confines, and one generation of forty years doubled, as it would do, their numbers? * The reply will then be given in the language of this prophecy—"The place is too strait for me; give place to me that I may dwell." And as they moved

ISAIAH
XLIX.
12 to end.

Verse 19.

V. 2.

V. 21.

* See Appendix on Jewish population.

Verse 23.

to occupy wider plains, and overflowed the boundaries of the Holy Land, the noise of their removal would be the echo of the thunder of the fulfilment of this prophecy, which is still in all its parts unaccomplished.—Kings and Queens have disputed and shed each other's blood for the possession of the Holy Land, during and since the Crusades. But the Governors of the nations have still to fulfil the prophet's words in conducting the Jews, and in contending with each other, for the honour of restoring the beloved nation to their possessions.

V. 23.

Where are the Queens who have assisted them in their own country after their first dispersion? Where *is the Queen* who will be first in holding forth the sceptre of aid and encouragement for their restoration? One king in our days has been stirred in spirit to raise up at Jerusalem, on Apostolic foundations, an Episcopal witness for Reform, amid the corrupt superstitions and schismatical contentions of rival Churches in the east.* But more is wanted. The times may require another step. The prophecies ask for another interpreter. Something more can be tried, and the prediction may be interrogated by another effort—Is it yet time?

¹ ISAIAH
LI—
LVIII.

¹ These eight chapters are only applicable in their general statements, and the exalting beauty of their descriptions, to the diffusion of the Gospel treasures throughout the world, and the communication of grace to the Jews. A mass of moving images, like a long procession, comes forth, and arrests the attention of the mind. They consist of companies clothed in different uniforms, yet all combining in one object. In some

* The King of Prussia, in that noble act, in conjunction with Queen Victoria, of founding the English Episcopate at Jerusalem.

places it is by the trumpet-tongue of the Regal prophet that a proclamation is made. In others, by the glittering ranks of armies passing in battle array. Then peaceful bands of rejoicing choristers sweep across the stage of Prophetic illustration. And anon we have the scenery of a gorgeous city, glittering with all the precious ores and stones of eastern magnificence. The whole combines to leave a dazzling impression upon the mind, of the splendour of the Jewish future kingdom, of the general welfare of mankind in its restoration, and of the honour and blessings which must result to those, who are instrumental in assisting to effect its birth and construction.

¹ The chapter must be read to be felt ; and even then on repeated reperusal, the assemblage of images to figure forth the glory of the Jewish restoration, is the more striking the oftener it is contemplated. It is altogether inapplicable to any part or portion of the existing history of the Jews. Solomon's glory and David's wars were finished long before its delivery. And at the time, the nation was at schism and rebellion with itself in two churches and kingdoms. The second temple, to whose grandeur our Lord's eyes and thoughts were proudly directed by his Apostles, was inferior by a great deal to the first, and scarcely any of the individual strokes of painting in the description can be applied to its walls. And as the glory is to be perpetual, the application of it to any known condition of Jerusalem fails altogether ; and dust and rubbish, foundations sown with salt, over which the ploughshare of Rome and the scorching sword of Mahometanism have passed, cannot satisfy these splendid

¹ ISAIAH
LX.

Verse 1.

V. 3.

V. 4.

V. 6.

V. 10.

V. 11.

V. 15.

V. 17.

V. 18.

V. 21.

V. 22.

promises, and national developments of wealth and power. To the future we look with ardent eyes for the realization of this splendour. To the future history of the Jews belongs this sparkling page of regal magnificence. To them we resign it with many a fond wish, and many a deep breathed prayer for their return, and coronation in the land of their renown and strength. It is theirs by long contested right—theirs by the gift of God—theirs by prescription and previous possession. All who have hitherto occupied the country have usurped its dominion, all who now hold it must yield to their coming. For them it has been held in trust by desolation, rapine, and the sword. The earthquake rends the foundations of those who build upon its soil, and in hoarse thunder proclaims them to be intruders. The plagues of Egypt ravage their camps, and repeat the night-warning of Israel's departure in the death of thousands, and proclaim the land as their own. As conquerors, as inheritors, as owners of the soil, they must come in, and why, oh why do they not now begin to arise, and call upon Jehovah their Father's God for deliverance and possession ? *

¹ ISAIAH
LXI. 4
to end.

Verse 4.

¹ The prediction declares the inhabitation of Jerusalem, and the rebuilding of cities with their former ruins, to be a settlement of the people in their coun-

* The Crusades are filled with accounts of the numerous earthquakes, pestilences, and prophetic desolations that befel the contending armies. No hostile foot, no conflicting forces ever yet stood in Syria or Palestine, without these strange occurrences attending their march and battles. Even in the most recent contests there, a few years since, between our own forces and the Egyptians, earthquakes, fevers, blights, and diseases of strange form, visited and surprised both the contending parties.

try till the end of time. No possibility of explanation, however laboriously spiritualized, can satisfy the terms employed in describing the Jew as taking the ruins of Palestine, which cover the whole face of the country, and with them building his new habitations. The terms cannot apply in their full force to the first restoration, for the new habitations lasted but a short time. The Roman world despised, the Grecian world ridiculed, the Persian scorned, the Babylonian destroyed the Jew, and the Gentile world, since their national destruction, has persecuted them. Thus the fifth, sixth, and seventh verses wait to be accomplished. And what Gentile nation will begin the movement? The phrase "for ever" so constantly employed, it is obvious, refers to time, and its present measurements, when kingdoms and dispensations for this world are the subject of revelation.

Verse 7.

The subject of return,¹ the multiplication of blessings unto the world, the perpetuity of the Jewish kingdom, the new beauty of Jerusalem, the immutability of God's designs, the period of time in the latter days, and unto the end of the world, in which these great events shall be witnessed by the Gentile nations, all place the prediction in the catalogue of *unfulfilled prophecies*, and present it to our minds for examination in looking into the nature of their return to Judæa.

¹ ISAIAH
LXII.
Verse 2.
V. 3.
V. 4.
V. 8.
V. 9.

These two chapters² have often been perused by the Jewish nation, but they will be read with much humiliation of soul before their restoration is effected. They describe God's long-suffering tenderness for them—they direct them to supplicate his mercy and power. Let our prayers ascend with theirs for their deliver-

² ISAIAH
LXIII.
LXIV.
Verse 9.
V. 10.
V. 11.
V. 15 et
seq.
Ch. lxiv. 9.
et seq.

ance. Daniel thus prayed, although the set time by computation had come. Yet he had felt the value of prayer in his own personal history, and knew how necessary it was in accomplishing any great end. We know God's promises, we do not know the time of their fulfilment; we are commanded to pray for the accomplishment of our religious desires without ceasing, and as we daily repeat 'thy kingdom come,' let us not forget to glance in thought at the restoration and spiritual resurrection of the Jewish people.

¹ ISAIAH
LXV.
LXVI.

Ch. lxi.
12.
Verse 19.
V. 20.

V. 18.

These passages¹ embrace numerous incidents in the Jewish civil, domestic, and political state, and as prophecies, were totally inapplicable to the condition in which they lived at the time of their utterance. They were not fulfilled during the interval between the first and second destruction of Jerusalem, by Nebuchadnezzar and Titus, nor have they ever been accomplished since. The Gentiles have persecuted and destroyed, and not saved or protected them. The nations have enslaved and degraded, and have never freed or voluntarily enriched them. Armies have indeed dyed the ground of Palestine with blood, but they did not fight for the Jews, but for themselves, nor have they, who were defeated, after their return announced their belief in the glory of God, as the Protector of the *Jewish nation*, whom they sought by every means to destroy. No such events have yet occurred in history. The womb of time is still pregnant and labouring under their birth.*

* It is quite astonishing to read the accounts of the Crusades, and remark the total absence of any thought connected with the Jews as the rightful possessors of Palestine. Their rage against the Infidel is exceeded even by their cruelty against the Jew.

These then are the predictions of Isaiah, which we can legitimately employ, in combination with those of other prophets, for the perfection of some more distinct features in the picture of *the restoration* of the Jews, than we now possess ; and they will serve as fuel to the fire of our Christian faith in God and his word.

GENERAL REMARKS.

We never can study the Old Testament too much, if we wish thoroughly to understand the New. Many evils afflicting the Church in the present times, are owing to the neglect of the Old Testament, as a necessary and component part of Holy Writ. He is only half a Christian who is ignorant of the older Testament. Yet many Christians pass their days in reading the New Testament, as if that volume alone constituted the Scripture. Whereas the command of Christ in directing the Jews to learn of him was, to study the ancient books ; and the whole Scripture is especially commended to us by St. Peter, as the great and only store-house of instruction for the Christian in religion and morals.

The manner in which we read the ancient law and prophets is generally without order or reflection. Here a passage is selected for its poetry, there as a text on which to hang a sermon. They serve sometimes in their sublime imagery to elicit a few sparks from the frigid propriety of one discourse ; or to assist by the fire of their thoughts the warmth of another ; but few persons read them systematically like the New Testament, with a

desire to be guided by the unerring and unalterable principles of the sacred Law, for the well-being of our civil and religious communities. How seldom are they read as historical declarations of God's vast system of religious polity for the world, and as indicating by no mean or obscure principles, his intentions for the world of man in future.*

It is in vain for us to say that we have nothing to do with the prophecies. We are included in them, involved in their revolutions, bound up by the decree of God with their changes. The mountain of Christ's kingdom either grows by our adhesion to it, and we are chiselled into union with its greatness, or it falls on and crushes us into powder.

* They "are the shadow of things to come."

DISSERTATION III.

The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart : in the latter days ye shall consider it perfectly. JER. xxiii. 20.

THE EXAMINATION OF THE JEWISH PROPHETS

Continued :—

TO ASCERTAIN WHAT PREDICTIONS MAY BE EMPLOYED, AND WHAT
REJECTED, IN THIS INQUIRY.

THE above passage is selected from a Chapter in which Jeremiah proclaims his opposition, as God's servant, against those false prophets and deluders, with whom the nations of Syria have been from the earliest times afflicted. The siege and approaching destruction of Jerusalem by the Babylonians was at hand, and God's judgments were denounced upon the whole people. Samaria and her nation had been destroyed. The punishment of Judah was already darkening the horizon. Yet the people and their rulers remained impenitent and obstinate. The national character for wickedness, when surrounded by such special acts of miracle and grace, and the national character for obstinacy, were conspicuous then, as they had been during the whole period of their residence in Palestine. Deluded by their priests and their false prophets, they laughed to scorn the warnings of the Truth. And as some amongst

2 Kings
xvii. 23.

them were alarmed and fled to the Chaldeans, and others, but a small remnant, believed and trembled, the mass of the nation was willing that Jeremiah should be imprisoned and punished, in order that his denunciations might be impeded, and thus the courage of the people in resisting the Babylonian armies, should not be diminished by superstitious apprehensions, or by true faith in the prophecies.*

Verse 12.

V. 19.

V. 23.

V. 4.

V. 32.

V. 36.

V. 39.

Ch. v. 20.

Ch. vi. 11.

Then it was that God renewed his declarations against the Jews and Jerusalem, and repeated the judgments which he has been pouring out upon them ever since. The truth of all his predictions against them is confirmed by the personal and domestic trials each Jew should experience in their dispersion for many centuries ; and a prophecy is added, that in *the latter days* of the world, their examination should be more complete, and from the additional knowledge which history unfolds, that this remarkable and divine evidence for the truth of the Bible shall be perfected.

To a reading age, the Prophecies and their fulfilment are invaluable and conclusive. The Jews resisted the prophet as usual. But the word of God as a fire hath

* The convenience of chapters and verses in the Bible is known to every one. But a great drawback exists in connection with this modern innovation in the form of the writing, unless care be observed. In this chapter, the prediction of Judah's restoration from the first to the ninth verse, and the gift of Christ, is confounded in the general reader's mind with the woes which commence at the ninth. There is no connection between the parts. The order of time is doubtless followed in which they were delivered, as in the ancient MSS. the first eight verses precede the last. But days or even years may have occurred between the two prophecies, which are in our text printed together in one chapter. The perusal of several distinct prophecies in one chapter under the general impression of their having been delivered together, much impedes a clear insight into what is *fulfilled* or *unfulfilled*.

consumed them. They have fought and struggled to impede its accomplishment, and as a nation, in sullen or in fanatic obstinacy, they have wrestled like their forefather Jacob with God—but in vain ; * as a hammer that breaketh the rock in pieces, the Revelation of God has subdued and will yet restore them. It is a spectacle glorious and gloomy, dark in its sublimity, and yet grand from the nature of the contending parties, to contemplate a whole nation for so many centuries resisting, fighting with God for their destruction or their own ways, and to behold Jehovah conquering, preserving them in spite of themselves, and in punishing, maintaining still his own supremacy and purposes. In vain do they resist him in Jeremiah—they are humbled at Babylon. Vainly do they contend and are deluded at Jerusalem after the death of Christ—they are dispersed into every civilized nation under heaven. And more vainly shall the nations persecute and seek to destroy them, as they have done since the overthrow at Jerusalem, and as they are still doing in many provinces in Europe under the revolutionary excitements of illegal liberty—they exist as numerous, if not more numerous than ever before us in our own times.

We seem to be approaching these later days. Everlasting reproach has fallen and will be attached to the

* The type of a nation, as of a distinguished family, is always seen in the original ancestors. This is a singularly interesting subject. The nation never departs from the original character impressed on it by its founders, unless God determines to destroy it. Then it degenerates, becomes gradually base, the great features of nobility are lost, and the seed of this *people* or *family* passes like a lost vein of gold into the dross of clay and ordinary fragments of earth.

Verse 29.

Ch. xviii.
11, 12.
Verse 18.
V. 23.

Ch. xix.
10, 11.

Ch. xxx.
11.
Ch. xxvi.
8—16.

Verse 20.
V. 40.

Deu. xxviii.
46.

Jew, and shame not to be forgotten must attend him, even when restored and surrounded by the glittering prosperity of his new kingdom, because he has for so many years rejected and crowned his true Messiah with the mockery of an accursed death ; but the predictions having in so many instances been perfected, it is only in conformity with the divine Word, and only rational to expect a more abundant development of those which we can be satisfied are still unfulfilled. Nor do we employ the whole of the Scriptures we possess to our own spiritual improvement, unless we search with caution, examine with reverence, and exult in joyful faith over the past, and over the expectant blessings of Prophecy.

To what ostensible cause must we impute the downfall and dispersion of the Jewish people ? One reply only can be made. They despised and disbelieved the *unfulfilled Prophecies*. Faith beckoned and called, and they refused to obey. The word of dispersion was contingent on their belief and obedience. They rejected it with scorn ; or they hesitated and were inactive ; a third party believed, but were too insignificant to affect any change in the national councils ; and a fourth in believing much, thought it would be too enthusiastic to believe still more. These four parties made up the whole nation, and the two first so largely prevailed, that both in Jeremiah's, as well as the Saviour's days, they were a great majority, and involved the people in destruction. Let the student of Scripture, and the believer in the Bible be warned, and not despise the examination of unfulfilled predictions. Our duty may be learned from them, and much national

honor may be acquired by cooperating, as some nations must do, in their fulfilment. To be amongst these nations, depends on our being a nation of believers in what is to be done by man ;—and to make a national faith and movement, individual belief is necessary and commanded—" Let him that readeth understand."

THE PREDICTIONS OF JEREMIAH RESPECTING THE
JEWS WHICH ARE NOT FULFILLED.

¹ The first chapter of the words of this Priest of Judah, forms an important introduction and key to the understanding of his prophecies. The times in which he lived were accompanied with scenes of distress and agonizing desolation, calculated to appal the stoutest heart, and extract tears of grief from the least patriotic of the sons of Judah. His eloquent sorrows over the misery of his people and relations, and the mournful complaints of his harp above the ruins of Jerusalem, wasted, blackened, and destroyed by the fire and sword of the commissioned king of Assyria, are strikingly displayed in his lamentations. But it was not upon the then existing state of Judæa alone, that his appointment as a revealer of God's secret intentions took place. He was nominated principally, to enforce upon his people the necessity of repentance in Babylon, and after their partial return from that city, lest a further and more perfect dispersion should be inflicted upon them ; and as their disobedience continued, this final dissolution of their kingdom has taken place.

JEREM.
I. 11. to
end.

Ch. xviii.
6—10.
Verse 10.

Ch. vii. 5
—8.
Ch. vii. 25
—29.

The intention then is, in many of the predictions, to describe the events which succeeded their captivity, and to delineate *the present* and past condition of the Holy land, since the ascension of the Messiah. The families of the kingdoms of the north in their possessions in Europe are addressed. The Crusades are noticed. The mutual slaughter of thousands in those striking occurrences. The religious character of those wars, the scourge which they became in their own hands against themselves, the subjection of Jerusalem to their arms for a short period, the present condition of Judæa and its surrounding nations, and the intentions of God for the Jews in their restoration, are principally revealed in this prophetic period. We are only to examine those passages, which serve as ingredient features for the future kingdom of Judæa, or describe the precedent circumstances in that great event.

¹ JEREM.
III. 12 to
end.

Verse 18.

V. 14.

V. 17.

V. 16.

³ The union of the two houses of Judah and Ephraim, in the kingdoms of Samaria and Jerusalem, is asserted, in connection with the general restoration to Palestine; and the collection of the representatives of all nations at Jerusalem, from religious and political causes, is asserted. But these events have not yet been manifested in Jewish history. The ark of God was destroyed by Nebuchadnezzar, and not restored in form under the roof of the second temple. Still, connected with its removal is associated its being forgotten in religious services and rites, and this was not effected whilst sacrifices were continued at Jerusalem, for these were not abolished until its destruction by the Romans. Nor has Jerusalem been regarded by all the world, as God's throne and fountain of Religious Law, for the Papal

power has usurped and still continues to proclaim *herself* in her city, the mother of Churches, and the throne of God on earth. The return from Babylon, was made by Ezra and Nehemiah from the East, and not as it is here predicted; for their final return shall be, from the north, or Europe, to the south, or Palestine. Verse 17.

* ¹ In the departure from Babylon, we must always remember that only a small number of the people returned. They formed indeed the nucleus of the after nation; and those who remained in Persia, were either absorbed and destroyed with that nation, or they retired into some of those vast and inaccessible countries between Persia and the northern parts of China, over which until this day a veil of mysterious concealment has been spread, and in which we are to seek with the greatest probability for the lost ten tribes.† Ezra, it is said by Josephus, sent copies of the edicts which the Persian kings issued for the restoration of the Jews, into all those places where the ten tribes had been removed, but very few availed themselves of this invitation to return to the land of their forefathers. So that the numbers which came back amounted to about 42,360 persons.‡

¹ JEREM.
XVI. 14
to end.
Verse 12.
V. 18.

* Jerome says—"The future restoration of the Israelites is clearly (manifeste) predicted, and mercy after their captivity, which literally and in part was completed by Zerobabel, Joshua, and Ezra. In a spiritualized sense it is more clearly fulfilled and with greater perfection in Christ."

He afterwards explains the famous passage of the fishers and hunters—by thinking that the fishers are the Apostles—and hunters angels—or ecclesiastical men. A spiritual interpretation of all these prophecies obscures and weakens the force of Scripture. To be plain and serviceable for Faith and the Church they must be *literal*.

† Basnage Hist. des Juifs. L. 6.

‡ It might be said that heads of families alone are mentioned in the

We cannot be surprized at this small number, when we reflect that it was entirely a work of strong faith, which could induce men thus to abandon homes, where they had been located, and enjoyed subsistence for seventy or one hundred years, to encounter all the perils of a journey seven hundred miles in length, and endure the privations and insecurity of a new colony, in a land which their bitterest enemies possessed. We have only to read the books of Nehemiah and Ezra, to be convinced of the difficulties and unhappiness in which the returning exiles lived. Nor can we avoid remarking, how extraordinary was God's blessing upon this poor remnant, that at the end of three or four hundred years, they should in the midst of wars and devastations, have been able to increase to such power, as to form a large and potent kingdom, in the

Genealogy; and therefore women and children being added, the whole number with Ezra and Nehemiah, must have been about 200,000 persons. (Neh. vii.) This does not appear from the records, because the number of *men* enumerated in the catalogue is 33,090, and not 42,360. About one in five was therefore married, as children under age are not included in the summary. The law of God in the Scriptures was publicly read in the hearing of men and women, and those of their children who would "hear with understanding." (Ch. viii. 1—5.) If we add for the six or seven thousand married persons, three children to each, we shall have an additional number of 20,000. And the amount in round numbers for the whole company will be about 60,000 persons of all ages, and of both sexes. A large company to undertake such a great journey, and yet a small number to establish and fulfil the restoration of the nation. The servants were a mixed race, and some of them doubtless obtained in the country.

The copies of Josephus make the number 4,000,000. But it is evidently a mis-copy. Ezra ii. 64., Esdras v. 40., Neh. vii. 66., all agree in making the number about 42,360.

Zorobabel—Joshua—Mordecai—and Serebeus are the leaders mentioned by Josephus; their camels were 435, and other beasts of burden 5525; so that the greater portion of the 40,000 must have travelled on foot; and they would be about two if not three months in the journey.

early attacks of the Roman empire upon them. Who but God by a special providence, could thus have secured and protected them? And this was accomplished that they might become the future progenitors of the present Jews in all parts of the world. The prophecy before us is however inapplicable to this return, because they were neither *fished for*, nor *hunted* in all lands, nor in the most inaccessible places, as mountains and rocks. Neither did the Gentiles come to them from the ends of the earth with peaceable intentions, to receive religious instruction from the Jewish Church, and confess their idolatry at Jerusalem. The apostolic Jews went, it is true, *to the Gentile* population, and fished and hunted for the salvation of their souls, but these uncircumcised people did not seek after, but on the contrary they persecuted and put them to death. The iniquity of the Jews had been recompensed once in the seventy years' captivity, but the *two-fold* recompense is only now in accomplishment by their existing dispersion.

Verse 16.

V. 14.

V. 15.

V. 19.

V. 18.

¹ The principal images of restoration in this description, were in futurity as much before the coming of Christ, as they have been since that period. He came, and becomes in all his divine and sacerdotal fulness, the Lord of lost man's righteousness, in shedding his blood, in fulfilling the law, and in giving his sanctifying spirit to man. Bought thus with a priceless price, the Christian lives by a faith which worketh by love, and feels his strength now, and his peace for hereafter in Him who is the author and finisher of his salvation. To him all nations shall look. The extension of his religion is designed to flood the world with immortal light. He will rule them by his Spirit, and His

¹ JEREM.
XXIII.
1—9.

Verse 5.

V. 6.

Word shall be the true charter of their laws and liberties. The great thoughts that are revealed in its different books are permanent, and form a colossal outline of the character of God, which is intended to be seated upon the throne of this world. The Jews are included in this promise, and dark as is the veil which still hangs before their mental vision, it shall be rent asunder, as their temple veil was rent when the Law was united to the Gospel at the cross ; and from all the countries whither God has driven them, and from the northern parts of the world to Judæa, in multitudes they shall return. This movement of themselves from Europe has not yet been effected, for before the great dispersion but very few Jews resided in Europe, and those were principally to be found in Greece and Rome.

Verse 4.

V. 3.

V. 7.

V. 8.

The essential distinction also between the Jewish method of teaching religion, and the Christian, consists, in our system appropriating the entire justification of man to God, as his special work in salvation, by the death and merits of another. The element which constitutes and pervades and forms the soul of Christian teaching, is, in other words, that eternal life becomes a free gift of God to man, in consideration of the meritorious purchase of this salvation by the Redeemer. The essential strength and distinction of Judaism is, to appropriate a large portion of this saving work to man himself, who by his works earns, if not the whole, at least a very great portion of his salvation. When the prophecy is fulfilled, this tenet of modern Judaism will be given up, and God will be acknowledged as the cause of, and in justifying property to be, the sinner's righteousness. This can only be

V. 6.

V. 1.

effected by Jehovah's becoming a sacrifice and meritorious cause of man's salvation to himself. God must be accepted as revealed in persons. And the truth of Christianity will then be admitted to harmonize with the religion of the prophetic books, and He will be in unity worshipped with equal honour, as Father, Son, and Holy Ghost. This will be the teaching of those shepherds, whom God in that day will set up over the Jews.

¹ The next are chapters which the prophet could only write, when his pen was illuminated by the pentecostal fire of the Gospel. Its spirit is the glory of the Messiah in his universal kingdom, and his ecclesiastical glory in Zion. The thirty-first is so general in describing the national power and great happiness which will result to the Jews on their return, that some of its verses may be applied with force to the second temple, and the condition of the Jews under the Maccabæan kings. But its main scope and predictions can only belong to future results. The tribes of Israel have not yet returned and planted vines in Samaria. In our Lord's days, and for several hundred years, Samaria was opposed in bigotted hostility to the Jews, and never went up to worship at Jerusalem. The covenant made in Egypt was not abolished till Christ came, and now, though virtually repealed, the new covenant of inward faith, and the general communication of the whole Bible to each man has not taken place, and could only be accomplished in our days by the wonders of printing. It is only of late that such a general communication of knowing the Lord from the least to the greatest could have been made to any people; and still more recent is it, since by the publication of the Hebrew

¹ JEREM.
XXX.
23, 24, &
Ch. xxxi.

Verse 4.

V. 5.

V. 6.

V. 31, &c.

Bible could it be effected, and is now only in progress for the Jews.—The second city was not built upon the limits marked in the prophecy. The burial-places were preserved from buildings in those times. They still lie wasted, desolate, and exposed. They are yet to be hallowed, and mural walls will be erected around them in the third restoration of the city by its population.*

¹ Verse 38.
V. 39.
V. 40.

¹ JEREM.
XXXIII. This whole chapter is a repetition of the numerous declarations, which had been previously delivered for the comfort of the Jews under their afflictions, and the confirmation of their future prosperity and return from captivity. The images however are too splendid to be confined exclusively to the first restoration, when we read from the 12th verse, and their more perfect reduplication is therefore still future.†

* Chateaubriand—Elliott.—*Walks about Jerusalem*—a most satisfactory work, and one from which the reader will gain enlarged information. The city built by Adrian, on the site of Jerusalem, and called *Ælia*, did not touch these limits. He stamped the localities of the Saviour's crucifixion and resurrection with undeniable authority, by desecrating them each with a temple and altar. This was in the year 138, when they were *well known*. No traveller need hesitate in kneeling on those places, for the localities, when examined by historical monuments, are indisputable. The disgust excited by the pitiable superstitions and squabbles of degenerate Christians, lead some minds to turn from these venerable monuments with repulsive disbelief. But let us examine the evidence at our tables, in books, at a distance from places where popish novelties almost copy Adrian's paganism, and we shall be convinced that no historic and traditionary evidence for the truth of places, famous in the history of mankind, can be better established. We may as well dispute the site of the Coliseum.

† The method taken by many ancient commentators to explain all these forcible passages, and convert them into mere types of the Church, and spiritualize their power into airy visions, may be seen by opening St. Jerome on these chapters. On Jer. xxxii. 42, et seq., he gives the Jewish explanation of its fulfilment in the Babylonian return. "Sed quomodo hoc possit illi tempori coaptari. But how can this be applied in fulfilment to that period of Jewish history?" The plain, forcible, direct, and terrestrial localities of the words are there forced into an unnatural

The repetition of the promised restoration of the ten tribes, or Ephraim, is not the least remarkable portion of the prophecies in this and the 31st. chapter. Such an event cannot have been accomplished in the possession of Samaria by that mixture of idolatrous tribes, who were converted to a spurious Judaism, during the captivity of the Jews in Babylon. For they, as may be seen in the Gospels, were at open feud and schism with Jerusalem in our Lord's days; and from the commencement of the first restoration to the present time that hostility has existed. Nor can it have been accomplished, nor have the ten tribes returned, unless they were mingled with the tribes of Judah and Benjamin which came from Babylon and built the temple. But for this assumption there is little, or rather, no proof whatever in the books of Ezra and Nehemiah. These and Josephus are the only authentic documents we possess of that event, and no intimation is there given that both families returned. They speak of their contemporaries as Jerusalemites, and as the children and aged persons, who had lived in that city seventy years before their return, and never as Ephraimites. The 15th verse is also confirmatory of their future restoration in this chapter, because "the branch of righteousness," or Messiah, (according to the Jews' own interpretation of the passage) was to come to them in this restoration. prediction of the gospel to Christians. He does not even admit Jerusalem's restoration to a Christian population. Jer. xxi. "Delirant enim qui auream atque gemmatam suspirant Hierusalem."

It is only in the latter days, when 1800 years have changed so many advancing shadows into real events, that we are qualified to explain such predictions. The images employed to narrate the destruction of Babylon were susceptible of mystical applications to the downfall of idolatry by the gospel, and history has applied them literally to that city.

V. 7.

V. 24, &c.

- Verse 15. This he did, but "they received him not," so that their reception of Christ is still future, and is here affirmed to be in their own country *after* their Restoration.
- V. 16.

THE PREDICTIONS OF HOSEA.

- ¹ HOSEA
III. 4, 5. ¹ This prophetic servant lived in those times, when Israel and Judah were separate kingdoms, but in prosperity. The total destruction of the capital cities of these nations had not then been written in characters of fire and blood, by Isaiah and Jeremiah. Warnings had been given, but the judgments were not clearly defined in time or particulars. The far-sighted declarations of prophecy as to the overthrow and return of a nation, who were not yet threatened with the near approach of those terrible calamities which befel them in the life of Jeremiah, is therefore the more surprizing, and the predictions must have appeared to them as perfect enigmas; mysteries without solution to the believers absurdities and folly to the sceptical and unbelieving Jew. The passage speaks for itself in defining the time of its fulfilment to be in the *latter* days, after Israel or the ten tribes shall have remained without any local form of government, and central point of union, for many years.
- Verse 4.
V. 5. ² The avenging words of this prophet were addressed to the house of Samaria, (with some trifling exceptions), and to the people of the schismatical ten tribes in the north of Palestine. The last chapter, in which the goodness, gracious favour, and positive assertions of God's merciful prosperity upon this part of the nation
- ² HOSEA
XIII. 15,
16. &
Ch. xiv.

are made, repeats in new images the return of this people to Palestine. It cannot be expounded with any degree of certainty, or satisfaction, as descriptive of the return of Benjamin and Judah after the punishment at Babylon. Because it is most dubious whether any *individual families* of the ten tribes, did accompany the march of the freed Jews, and all the evidence upon the subject is negative in its character.* And in our Lord's days, Samaria, the original seat of Ephraim's central power, was possessed by a people of a mixed race, who wished, but were not admitted by the Messiah or the Judæans to be Jews. The predicting passage may therefore be very fairly classed amongst those, whose prophetic hands mark and allude to some yet distinct accomplishment of Israel's restoration. Desolations almost as fearful as those at Jerusalem befel Samaria. They were carried away one hundred and thirty-three years before the destruction of Judah, and have been concealed ever since in the heart of the world. The futurity of God's healing their backslidings, and their return, were never yet changed into the present tense.

John iv.
22.

Verse 4.
V. 7.

THE PREDICTIONS OF JOEL.

The world is a vast stage upon which God is presenting a succession of scenes, whose moral grandeur awakens the attention and scrutiny of all the universe.

Ephes. iii. 9,
10. ii. 7.
i. 10.

* See Josephus on this subject, who is quite conclusive in affirming the return of only Benjamin and Judah—and as affirmative in speaking every where and in his own days, (A.D. 80 to 90) of the existence of Ephraim in his dispersion in the East, as well as the West. See also Basnage for a collection of rabbinical historians on the subject.

1 Peter i.
12.

1 Cor. iv. 9.

Ezek. xiv.
21.
Joel ii. 25.

Ch. ii. 30,
31.

Ch. ii. 1—
28.

The minds of angels and evil spirits are keenly excited by the progressive development of his several dispensations, and the rise and fall of kingdoms; and the trials through which they pass; are punished or purified, with the nature of the judgments of God upon man and their effects on individuals. These cause man to become an instructive spectacle* of deep interest to himself, to spiritual wickedness in high places, and to good angels. The scourges of God are, 1. famines—2. pestilences—3. war—and 4. noxious insects, reptiles, or wild beasts. By them he has corrected and reproved man in all his national families, and with them he has pleaded and punished the Jewish people. Joel predicts famines and pestilences, as well as wars and tumults; revolutions, and the overthrow of existing governments. These popular movements are as uncontrollable and frequently as unforeseen as earthquakes. No general movement of the people's mind arises from common causes. It seems to be always an afflatus, or inspiration from a spiritual power, and proceeds either from God, or is permitted by Him as a scourge from Satan.

Joel prophesied at the same time, or some few years previous to Hosea. His predictions are dark in their sublimity, and in the widely-extended outline of their denunciations. The earth becomes his province, and above its frowning face he spreads the pall of his mysterious declarations; or he stands upon mount Zion, and blows the great evangelical trumpet, at whose sound the outpouring spirit of illumination rushes forth, and fills the hearts of all men with new thoughts, hopes, and enjoyments.

* "ὅτι δέατρον ἐγενήθημεν τῷ κόσμῳ."

¹ Only take these chapters as a succession of events from the capture of Jerusalem by the Romans, until the time of the end, whenever that may be, and the future restoration of the Jewish people is a necessary consequence of such premises. The Romans were not repulsed, as those who oppose themselves to Judah will then be.* Nor have the Jews been relieved from the reproach of their Jewish peculiarities and birth. They have hitherto been made a proverb for vileness. A man who is characterized as a Jewish person, bears a scornful reproach against his honesty and honour. This prophetic opprobrium and mark of scorn upon the Jew, is still strongly existing amongst all nations, and in our own is but beginning to be effaced perhaps for prophetic purposes.† To the end of the last chapter the predictive eye pursues, and the prophetic hand writes down, the issues of the great contest of God for his people. As one of the early prophets, when all was peace and prosperity in the nation, Joel is remarkable for describing, eight hundred years before the coming of the Romans in Judæa, and at the time when the foun-

JOEL II
and III.

Ch. ii. 11,
20; iii.
29, &c.

Ch. ii. 26,
27.

Verses 9, &c.

* Are the Turks designated, and the Caspian sea pointed out?

† In Germany, and other nations, where Jews have realized immense fortunes, and are desirous of entering into society, the power of wealth enables them to fill their splendid rooms with crowds of Christians. They come and dance, and feast, and sit at the Jews' table, but they go away and laugh secretly, or sneeringly in their own society confess their dislike to the Jew. He is tolerated, but does not possess social equality amongst Christians. His position is a false one, and must be so, as long as he is a banished man and an outcast from his country. Heaven still brands him with its own dishonour, and he is therefore, whatever may be his wealth or rank, dishonoured by the nations of the world. 'Look at that splendid house,' said a friend to me at Frankfort—'it belongs to one of the R—— family. It is filled at times with all the *élite* of society, but they cannot bear the Jew—he is only a tolerated man.'

Ch. ii. 7, 8, 2 & 3. dations of the City of Rome were first laid, the sack of Jerusalem, and the iron-handed discipline through which its conquest was effected by these soldiers. A partial fulfilment of one portion of his predictions has been effected in the descent of the Holy Ghost at the Pentecost. But this is still in its largest measures in futurity, and a more general diffusion of Christianity will be the result of a larger demonstration of his Spirit, who can fill all heaven and earth if he pleases, in an instant, with the most surprising manifestations of his presence and power.

Verse 28.
Ch. ii.

THE PROPHECIES OF AMOS.

¹ AMOS VII. 14. ¹ Amos, a poor man, who gathered sycamore-fruit amongst the mountains for sale, was chosen by God to predict the discomfiture of Israel in Samaria, and the restoration of Judah from Babylon.

In the last Chapter, and from the eleventh verse, as if unwilling that any Prophet should resign his commission of predictive punishment, without an accompanying declaration of future favour and return; in general terms the restoration is affirmed, and limited in a great measure to the years yet to come, because when thus restored "they shall be no more pulled up out of their land."² How impossible is it to apply such terms to the first restoration, when we now contemplate their eradication from Judæa, and dispersion in all lands! And how naturally does the prediction place itself in the catalogue of those which are not fulfilled.

² AMOS IX. 15.

THE PROPHECY OF OBADIAH.

Obadiah declared that the land and mountains of Esau, in the south of Palestine, should be wasted and remain without an inhabitant, which has been signally accomplished. But in the closing verses of his single chapter, he reveals the partition that will be made of Edom and the neighbouring countries. This re-peopling of these places has not been effected. The Jews of southern Palestine have never held Edom. The Jews of the plain were never yet so numerous as to possess the old lands of their ancient enemies the Philistines, nor the countries where the tribe of Ephraim resided, or Samaria ; nor has Benjamin enjoyed the possessions of Gilead. Neither did the Israelites enter into the coasts of the Canaanites, for these idolatrous nations remained as thorns in the sides of the Jews until their final dispersion. This is not fulfilled in all its local peculiarities and nationalities, and therefore it must refer to their definite and real possession of the Holy Land ; and by the enumeration of the boundaries, the places, the cities, and tribes which are so clearly named, I conclude that it is not merely a spiritual, but a literal restoration to the temporal favour of God, that they shall at some future time possess.

Verse 19.

Verses 19.
20, 21.

I pause, and make a general observation on one effect which the contemplation of Prophecy produces on the human mind.

When the Christian views such vast fields of change and national commotion, in which whole kingdoms ap-

pear and vanish like the shifting procession of a rapid succession of images in a dream ; when he beholds the world in its myriads of human beings subjected to the control of One, who to effect his purposes depopulates provinces, overturns cities, erects empires, devotes others to ruin, defeats or sustains armies, and suffers no individual sufferings to interfere apparently with his designs, in the establishment of new kingdoms, or the punishment of old ones : the thought arises, connected with ourselves as individuals, How little, how insignificant, how weak am I, as a single isolated creature in a nation, in the world, and before Him, whose throne is in the heavens and whose footstool is this earth ! Can He who is thus engaged in overruling the mighty fortunes and lives of empires, extend a vigilant and never-ceasing control over me ? If punishment awaits my nation (which God avert !) though I may be obedient and faithful yet will He spare my household ? Shall not I, and will not my family perish also in the shipwreck of my people, as the faithful amongst the Jews have done ? And when in much perplexity the dread of change disturbs the most powerful kings, and in the fearful conflict of hostile nations and civil wars, through the tumult of these events the hand of God comes forth, and writes down the change, and marks the rearrangements of his national plans, am I to be lost sight of amid the dust and whirlwind of such tremendous judgments ? In a still small voice, above the earthquake, the fire, and the tempest, God calls by the Revelation of His Spirit unto his servants, and says " Come, my people, enter thou into thy chambers, and shut thy doors about thee ;

hide thyself as it were for a little moment, until the indignation be overpast." (Is. xxvi. 20.) Christ graciously assures us that no man is able to pluck us out of his Father's hand, because none shall pluck us out of his hand.

The Christian Church in its members is so precious, that like jewels they are treasured up in his garments. Thou art not lost, for thy name is written in the Lamb's book of life. And even in some quiet nook of peaceful seclusion, where war is only perused on paper, and never heard in hoarse trumpets or the sullen thunders of artillery, the Christian is not forgotten. They are not without influence, for many of these calamities are shortened for the sake of the elect. They are the salt, the holy seed, the chosen treasure of the world.* Their prayers are voices which mingle with utterings too great for human words, and enter into the presence of God by the advocacy of Christ. To increase the number of these servants God's judgments are poured out. To defend the eternal interests of these servants his revolutions are effected. To manifest his glory by this Church of Christ, for his beloved Son, to the illimitable armies of heaven, is the world thus purified. Let no fear of God's forgetfulness assail the mind of the disciple. He can never be cast off if he remaineth stedfast unto the end. And then the connection of himself with these mighty prophecies, so far

* The servants of God are sometimes in prophecy described as *marked* or *secretly sealed* by God's watchful providence, when the judgment of God is passing through nations, and they are then delivered from death. (Ezek. ix. 4.) In one place in history, at the great siege of Jerusalem, they were forewarned, and the Christian Church fled to Pella, and not one perished at the sack and overthrow of that wretched city.

from weakening his faith, increases it ; for God can never care but little for him, when the love of God was so deep as to shed the blood of the only-begotten Son of God, that he might not perish but have everlasting life. The human heart is the study of God. The individualizing providence of God, and the omniscient inspection of each man by his grace, is as much a part of this stupendous Revelation, as are the magnificent designs and profound arrangements of his power and wisdom in the prophetic changes of empires by war or Revolutions.

DISSERTATION IV.

And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion, from henceforth even for ever. MICAH iv. 7.

THE EXAMINATION OF THE PROPHETS CONTINUED.

THE prophet whose declaration is before us, was the sixth in that glorious company of sixteen, whose words we find in the Old Testament. The kings Jotham, Abaz, and Hezekiah the Reformer, heard his voice. His predictions were principally issued against Samaria and the ten tribes, but his unfulfilled declarations include the whole of the Jews.

¹ The first five verses proclaim that universal peace amongst all the nations, which is only the property and bliss of the latter days of this world, already hoary with pollution and sin. Then, agriculture and commerce, security of possessions, ease and contentment, the conversion of arms into instruments of farming pursuits, and a general diffusion of religious intercourse amongst the nations, will be some of those astonishing results, which the kingdom of Christ, the mountain-stone, can alone effect. Amid these wonders, the constitution of the Jews into a distinct and prosperous people is enumerated. Their regal honours are to be, as at first,

MICAH
IV.

Verse 3.

- under the superintendence of God himself. The visible Head of the nation will be the vice-regal administrator of His laws. As of old, when they entered into Canaan, a sacred theocracy was the form of government, in which God, though invisible was acknowledged as the king who appointed the visible form of government, by Judges or Regal heads, so then in one, and apparently *the last* of these forms,* his reign over them will be perpetuated at Jerusalem. This government will however be by themselves, and not as some have fondly imagined by a personal advent of the Saviour. He who reigns will be a Jew, of Judah, at Jerusalem, and selected by providential circumstances from the royal house of David, which exists in obscurity, but in its integrity, amongst the scattered families of the nation.
- The deliverance from Babylon is predicted, but the second gathering is closely united to the general peace for which the Christian sighs and prays in the latter days. So far from the Jews possessing security and ease, during the four hundred years of their existence before their last dispersion, they were continually oppressed or fighting, enslaved or persecuted, and internal feuds, and the assaults of the two last monarchies, by the soldiers of Alexander and the Roman Emperors, distracted and tore their country with alarms and hostile invasions. Peace then to the Jew in his own land, and sweet religious peace to all people, when the art of war shall be only known as a curiosity in museums or books for many centuries, is yet future, and both events are connected as inseparably following each other by the prophet. When I speak of this and other con-

* Hag. ii. 23.

nected prophecies, I am not prepared to place them in *direct* connection, separated only by a few years from each declaration. Prophecy takes great strides, and marks only one, two, or three of its mighty footsteps. Centuries may, and have, elapsed between events described in the same passage, and I cannot but think that the same rule will be followed in these stupendous changes. The first footstep of restoration, and the peaceful consummation might be filled up with an interval of one or two hundred years.*

¹ The twofold desolation of Judæa is distinctly mentioned by this prophet, where the gathering of the people from the cities and countries of Babylon is described, and the method by which it was effected in the issuing forth of the decree of the Persian kings, and the dispersion of it by Nehemiah amongst the Jews. And then it is added that notwithstanding the partial restoration, the land should be still left desolate for the iniquitous fruit of those who dwelt there, which can only refer to their rejection of Messiah.

The circumstances of the kingdom under the Macbean kings or Herod, never could warrant such descriptions as those which close this chapter. When did the ancient Romans, or Grecians tremble at the

MICAH
VII. 11,
12, 18,
Verse 12.

V. 13.

V. 19.

V. 16.
V. 17.

* The sudden and tremendous outbreak of the last war under Gog and Magog, may be referred either to the times preceding the time of universal peace, or be explained as resulting from it, and closing the last page of this world's eventful history by one such final effort of wickedness. But the time and certainty of such occurrences do not effect the existence of universal peace. Those who have not learned war or centuries, will be an easy prey to those who in the depths of their Asiatic and Scythian forests, have still maintained as hunters, some knowledge of defensive arms, and who seem to be the agents in this last assault of the spirit of evil upon man's happiness. (Ezek. 38 & 39.)

Dan. xi. 14.

name of a Jew ? They were held in the utmost scorn, and even their individual prowess was ridiculed, as a senseless display of courage without object, and of an obstinacy which, as they were possessed of no united discipline and forces, was perfect folly.* Their might *before* the prediction had occasionally filled the surrounding nations with fear ; but when Micah spoke, the glory of Solomon, and the arms of Joshua and David, had departed and were broken. They never possessed any national weight in the scales of political events in the world, and Jewish grandeur, glory, or national power, are events which we have still to witness, for they have not since this prophecy been seen. Who now trembles at a Jew or fears his warlike arm ? They have been seen on every barricade in revolutionary Europe during this eventful past year, the degenerate sons of liberty, and debased still more as revolutionary Jews, than in their imprecated dispersion. But what have they gained by these acts of political fanaticism, unless it be to witness again in their mad obstinacy for the truth of the Prophets, that they shall seek as "robbers of their people," to cause the vision regarding them to fail, and be defeated ? In vain—they shall not succeed in establishing civil rights, and a national recognition of themselves in different nations. History and Revelation warn them to forbear. Their blindness is again ancestral, their rage against the Gentile world is once more a madness, their efforts to secure for themselves honour, social position, and national credit are "resisting" the plainest laws of common sense, and

* See Josephus's account of the last war in Palestine, and the destruction of Jerusalem.

the highest dictates of prophetic wisdom. The work of restoration for them as a people, and as individuals, must begin with different objects, and have for its crowning triumph the possession, actual, by treaty, and by emigration from Europe, of their own wondrous Holy Land.

THE PROPHECIES OF NAHUM—HABAKKUK AND
ZEPHANIAH.

¹ Commission was given him against Nineveh, whose overthrow was effected by the Babylonians. And Habakkuk,² as he mourned over the wickedness of Palestine, had the conquests of the Chaldeans revealed to him as punishments for the sins of his people. General expressions of mercy and favour towards the Jews, may be collected from these prophets, but no such well-defined and undeniable predictions as I wish alone to investigate, in this enquiry into their future condition in the world.

The general expressions of prosperity which are found in the last chapter of Zephaniah in connection with the restoration of Israel, may be in some measure accommodated to their first return after the seventy years of captivity, but the statements are both too large and too minute to be applied exclusively to that event. When were the Jews in such credit as to be valued with honour and praise, amongst all people in the earth? The only approach to such an event, in the pen of a prophet who wrote after Solomon and David, was in the time of Daniel, and after the proclamation of Nebuchadnezzar and Darius, or during the days of

NAHUM
I.

HABAK.
I. 6.

Ch. iii. 19.

Dan. iv.
Ch. vi.

Verse 20.

Ahazuerus and the queenship of Esther. But how very far below the terms of this prophecy was the little credit they obtained by these events, is too apparent, to require further observation ; more than one half of the world was totally ignorant in those days of the existence of such a people. But this could not occur *now*. A few years will suffice to translate the Bible into the language of every nation. Those who had never seen a Jew, like the Esquimeux and Polynesians, will read their sacred history, and when their final reunion to the visible Church takes place in their own country, the honour and praise of their name, carried as the tidings will be by travellers, and merchants, and missionaries shall then, and then only fulfil the letter and spirit of the prediction—"I will make you a name and a praise among all people of the earth."

THE PREDICTIONS OF EZEKIEL AND DANIEL.

I have now only to pass in review those passages of these prophets, which clearly describe the future condition of their people at this time, and then I shall be in a situation to select from those chapters which have been enumerated, in connection with the Prophecies after the first restoration, *the particular incidents* associated with their return and fortunes, which will form a picture of the Jewish kingdom and religious state.

These servants of God were amongst the captive Jews in the Babylonian and Persian empires. The desolation of Judæa had been brought into the country. Jerusalem and Samaria the two capitals were destroyed,

and one part of the solemn predictions of the preceding prophets had been fulfilled. Amongst their banished brethren these master-minds of the nation deplored their ruined state as patriots, and as true believers mourned over that national immorality and looseness of principle, which still subsisted in all its force amongst them, and had been the causes of such fearful calamities.

¹ The instructions which Daniel received to understand the visions of the four great monarchies, are recorded for us and our information. The times and existence of the Babylonian, Persian, Grecian, and Roman empires, are exhibited in striking figures and descriptions. The restoration of the Jews from Persia, was a thing which had been determined long before, and became effected with a beauty and perfection most easy and surprising. This remarkable cessation of judgment afforded them an interval of four hundred and fifty years, during which they might have stayed by receiving Messiah the outpouring vials of God's wrath. They were permitted to return, but the Persian kings retained them still in servitude. As slaves, says Nehemiah, they were only tolerated in the land which God gave to their Fathers. 'The kings were set over them because of their sins,' and had dominion over their bodies, and over their cattle at their pleasure, and they were in great distress. In this condition they remained, tributary to the Persians, and then to the Romans, until Christ's blood as invoked, completed their desolations, and from being slaves to one nation they became slaves and outcasts to all the world. (Neh. ix. 36, 37.) The period of time during which they should exist until the

¹ DANIEL
II.

Dan. ix. 24, coming of Messiah, was distinctly specified. A few
&c. sums in arithmetic, and a little historic knowledge, is all that is necessary to prove the accomplishment of these mighty predictions. And a Sunday school child can now calculate on a slate those units, which filled the capacious mind of Daniel with awe, doubt, and anxiety.* Such are the lights of revelation, and the religious advantages which we possess—but do we practically improve them?

Ch. x. 14. The two last chapters of Daniel, are those which excite *our* thoughts and hopes and fears, for these minute and yet mysteriously descriptive visions, refer expressly to the latter days of the Jewish people, and at the time of its delivery the period for its accomplishment was described as stretching forward into a profound futurity—"for yet the vision was for (many) days." Verse 14. Circumstances in Egypt and Turkey are now unfolding, which may much more clearly develop the last verses from the 36th. of the 11th. chapter of this prophecy, than any which have yet occurred. They seem to be associated alone with modern times, and can have little or no reference to the events of former years in the Roman invasions of Judæa. The papal power has still its hand upon those countries, and in some measure may be instrumental in effecting the changes which are to take place. The Mahometan power has strangely fulfilled much of the prediction in this chapter, and may accomplish more. It has been divided in its Sultanies into two great powers of North and South, Egypt and Turkey—or Arabia and Turkey—or Persia and Turkey, while in each contest it

* See Appendix on the seventy weeks.

weakens and exhausts its strength, and draws nearer to its end. But into the particular incidents no judicious mind will at present enter, because the peculiarity of all prophecy is to provoke conjecture, and excite curiosity until it is fulfilled. When it is undeniably accomplished, its darkest parts will then be filled with light, although from the first its *great end* is broadly delineated without disguise or concealment.

There are three great prophetic periods in Daniel, in connection with the restoration of Israel, which are distinctly marked. The first embraces a period of 1260 years, and at its termination some great change will occur in the outward circumstances and religious opinions of the Jewish nation. Another period of 1290 years exists; and a third more happy still, and accompanied with greater blessings of 1335 years. To the first of these great passages of change and revolution, we may be now rapidly approaching. The times revealed in each are for calculation, in order that before the event the certitude of its arrival may be fixed in the Christian's belief, and that after the event it may be calculated in history and proved. By dates, and days, and hours, and to a moment it is ascertained, and determined in the divine counsels. The counsels of eternity have their hands placed upon the figure and the year; and time himself is waiting to strike that hour, which shall fill the heart of the Jewish nation with joy, her enemies with shame, and her friends with exultation.

Ch. xii. 11,
12

THE PROPHECIES OF EZEKIEL.

¹ EZEK.
XVI. 60
to the end.

Ch. i. &c.

Ch. xl.

Verse 60,
&c.

V. 46.
V. 53.
V. 55.

² EZEK.
XXXIV.

¹ The severity and grandeur of the images employed by this prophet are singularly remarkable. By them his warnings were impressed upon the Jews, and those revelations which God made to him, became invested with circumstances of great solemnity and splendour. His denunciations were delivered in Persia, and some of them took effect in the utter destruction of Jerusalem, in its last siege by Nebuchadnezzar; and others were published to the Jews, who had been previously carried away, after that great crowning circumstance of desolation. Mercy however is mingled with these judgments, and the final transition of the nation from exile in all countries to their home in their own, seems never absent from the mind of Jehovah. He declares that the covenant made with the Jew in the youthful days of his national existence, shall be at some distant time remembered. It shall last for ever and for ever; when it is re-established it shall be confirmed. Partially restored as it was by their return from this land of captivity, it has remained on record before God, and the date for its execution is determined. Then Judah is to inhabit Samaria, and the country round the Dead Sea, where Sodom formerly stood as parts of her possession. This has not been effected, and the time for its fulfilment is yet in futurity.

² Contains one of those exquisite descriptions of the Gospel covenant, and its universal effects in the last day of the world in changing human nature, that we

find alone in the prophetic parts of Scripture. In these passages, whatever is the natural character of the mind of the prophet, he becomes so elevated with the images of bliss which are poured into his soul, that the language of the highest poetry, and most exalted religious experience mingle together in his mouth, and the current of his thoughts flowing onwards, unites with intellectual streams from other sources, until the Christian who launches out upon one of these beautiful predictions, finds himself borne rapidly on a deep river of spiritual thought, amid an assemblage of the loveliest images which man can select from the wooded mountains, or luxuriant plains, the most shady vallies, and broadest rivers, to aid him in the development of his thoughts upon the blessings and effects of the Gospel. The terms employed by the prophetic pen are so general, that in the most snowy regions of the frozen north, the convert from Indian paganism to Christianity, can employ their sunny colours in applying to his own heart the spiritual goodness of God in Christ ; and yet they are so minute in application to the Jewish people, that no other explanation but their return to Judæa, and conversion there to Christianity, will satisfy the wants of the prophecy. The former fruitfulness of Palestine, is now in glowing contrast with its present barrenness and desolation. And its existing state of neglect and ruin is darkness itself, compared with the light in which this prophecy declares its future fertility shall astonish all travellers. Now, its vallies are heaped with dust, and its mountains swept clean by whirlwinds and tempestuous streams ; then, the springs of waters and rivulets shall break forth anew, and

Verse 13.

V. 14.

V. 26.

V. 27.

V. 28.

V. 29.

But the contrast deepens as years increase, and the habitation of the soul becomes a mass of dust in which repose the disjointed bones, and the last ray of earthly glory lingeringly departs, when again after another interval the dust is dispersed, the bones of the king crumble, and are scarcely to be discerned from the earth which we trample under our feet. But such scenes of human frailty are even more powerfully impressed upon us, when we stand upon the border of some wide plain in which collected thousands have fought and died, and have hallowed by the cause for which they thus gave their bones to the desolate winds, the field on which they fell. We become great ourselves as we move slowly upon the plains of battle where principles contended, and Freedom from foreign dominion, or the slavery of evil passions was proclaimed in the dying shout of thousands. Emotions deep and silent, and without any audible voice, arise within us, as we contemplate this vast grave of the bravest and best of the strength of two conflicting nations, and contrast the melancholy memorials of their victory with what they were in all their pride and power. But one scene of the same kind remains animated with yet more powerful feelings, when we can stand now in the plain reality upon that cemetery, over which the Prophet was carried in spirit in this chapter, and behold the desolation, the death, the dry and disjointed bones of a whole nation perishing through eighteen hundred years. Palestine is the sepulchre of the Jewish people. The dust of the valleys and plains, as it rises in clouds around the traveller, is the dust of their nation's bones. Their millions are literally in that country the soil of the land. And what a contrast

exists between the innumerable cemeteries, the plains encumbered with tombs, that vast silent city of the dead, which the Holy Land is now, and the former glory and prosperity of the country under Solomon and David !

But is this the only reflection to make upon such a scene ? Is the glory of the people as a nation dead as well as buried ? Will there be no resurrection of their temporal power from the relics of their former strength, as they lie dispersed amongst all people like bones covering the mystic plain of prophecy ? Hear the voice and words of Ezekiel, and then say, shall Israel sleep for ever in dispersion ; shall Judah remain for ever in the grave of their renown ? “ I prophesied as I was commanded ; and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone—So sinews and flesh came up upon them, and the skin covered them—and the breath came into them, and they lived and stood upon their feet, an exceeding great army.”

The vision is mystic, and in its sublimity stirs all the faculties of our minds. It is spiritual, inasmuch as it predicts a change of mind ; but it is so *literal*, that simple words can tell no more than what its explanation gives in the very language of the prophet. For, “ oh my people, saith the Lord God, I will open your graves, and bring you into the land of Israel—and ye shall live, and I shall place you in your own land. I will take Joseph, which is in the hand of Ephraim, and the (ten) tribes of Israel his fellows ; and will put them with (the two tribes of) Judah, and they shall be one in mine hand. I will make them one nation in the land upon the mountains of Israel, and

Verse 7.

V. 8.

V. 10.

V. 12.

V. 14.

V. 19.

V. 22.

V. 24.

they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." They are to possess one king and prince. At the time of this declaration they were captive in Babylon and Medea, and when they returned Samaria was founded, and existed in schismatic opposition to Jerusalem until their dispersion by the Romans, whilst a few relics of the Samaritans still remain in possession of a part of the inheritance of the ten tribes.* But the union between the dispersed twelve tribes, the existence and dominion of one monarch over them, their possession of the whole country, their multiplication in Judæa, the perpetuity of the kingdom until the end of the world, the outpouring of the Spirit of God upon them, the devoted holiness and intensely religious character of the people in a pure and holy worship, all these changes and distinct features in this splendid prediction, must place it with those I have already selected as unfulfilled prophecies, for whose accomplishment we still look, and in whose completion by a gradual progressive series of providential arrangements, we and other nations are fulfilling God's designs.

¹ These chapters will close that succession of prophetic declarations, which in my examination of premises it was necessary to enumerate, as a portion of those materials from which I am to attempt the con-

Verse 19.

V. 22.

V. 26.

V. 9.

V. 14.

V. 27.

¹ EZEK.
XXXVIII
XXXIX.

* Basnage. Hist. of the Jews. B. ii. c. 2. In 1700 there was some relic of the Samaritans at Sichem or Napalousse, between Mount Gebal and Mount Gerizim. They wrote a letter in 1691, to the brethren, as they call them in England, upon the death of their High Priest. From modern accounts, they appear to have vanished altogether, and thus another stream of opposition to the Jewish restoration is dried up. The Samaritans can claim no part of the country.

- struction of the Jewish kingdom and state. The chapters describe a succession of events, arising out of the establishment of the Jews in their own country. Verse 8. The jealousy of the northern powers, seem particularly provoked by the possession of Judæa. The country is described as covered with unwall'd towns, and the Jews have only hitherto dwelt in cities and castles, whose reduction cost the Romans and Babylonians their thousands of troops. The landscape as painted by the pencil of prophecy, presents to us the mountainous country of Judæa teeming with fertility in the fruits of agriculture, and from a pastoral people. Its inhabitants consist of Jews belonging to many nations, yet all uniting in one bond of nationality by a residence in their fatherland. The towns are without walls or gates, the villages are scattered and have no defences, herds of cattle fill the plains, merchandise of various kinds is heaped up within their bazaars and shops, silver and gold, and all the possessions of a rich and flourishing commercial nation, are enumerated as exciting the cupidity of the northern nations, the descendants of Gog, one of the sons of Japhet, and the inhabitants of Russia in Asia and Europe; and they come up in the latter years like a storm, like a cloud, in bands, in multitudes, as a whole nation with myriads of cavalry pouring forth like a devastating whirlwind upon the Holy Land. Then it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face—"I will plead against him with pestilence and with blood; an earthquake shall cause the whole land to tremble, and will be felt in the most
- V. 10.
V. 11.
- V. 12.
V. 13.
- V. 8.
- V. 15.
V. 16.
- V. 18.
V. 19.
- V. 20.

distant parts of the world. I will call for a sword against him throughout all my mountains ; every man's sword shall be against his brother. I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord." Verse 21. V. 22.

This description of the supernatural destruction of the last enemies of Israel *after* their restoration, and the enumeration of more minute particulars in the following chapter, closes most appropriately our examination into the number and extent of the predictions applicable to the present enquiry. The last chapters of Ezekiel are mystical, and describe the creation of another temple at Jerusalem.. They do not affect our object, and *if* still unfulfilled, they will probably be accomplished towards the end of the world. Our question is simple, and embraces but one topic. We merely ask the Scriptures, *if the Jews are to be restored politically and temporally to their own land?* I seek the answer from predictions, which cannot by any known events be yet accomplished. We ask in the confidence of a faith in God's word, that what he has prophesied *shall* come to pass. And we confirm it by a reference to those fulfilled portions of the prophets, which have hitherto been accomplished in the history of man in this world.

THE ARGUMENTATIVE ENQUIRY RE-STATED.

My argument is now therefore cleared from all encumbrances, and presents us with five distinct series of predictions, from which we can select a great variety of incidents, only to be explained by admitting the simple and often repeated assertion of the Bible, that the Jews *shall* again *the second time* possess their own country. I have laid aside as inadmissible all doubtful passages. I have not been careful to retain mere allusions, or single verses, or insulated passages, which are intermingled with predictions respecting other nations. The abundance of direct prophecies, in declaring the Jewish restoration is so great, that in an argument of this nature we do not want isolated verses. Our convictions in the *literal restoration* will be more strong and practical when grounded upon predictive declarations, which can admit of no solution as yet offered in history, and whose fulfilment is still then future. We possess therefore materials in Deuteronomy from Moses—in the prophets from Isaiah to Malachi—and in the New Testament, which can be freely employed with caution and a sober spirit, in an examination of the picture presented by the hands of the prophets, as a portrait of the future greatness and character of the Jewish people.

The importance of prophecy to Christianity, as an evidence of its truth, is undeniably apparent. Every stroke of fulfilment in history reveals more clearly the features and character of God. They are living voices

amongst men which proclaim his power, and come forth like spiritual beings clothed with the apparel of facts, which makes them visible from the unseen world, to assure us of our close contact and immediate connection with the invisible and immutable God of heaven. Fulfilled predictions are as much mathematical demonstrations of the truth of the Bible, as the subject can admit. They are facts which prove other facts, as our own existence proves the existence of our grandfathers. Their study is accompanied with an expansion of mind as well as an enlargement of faith, and the telescope which has enabled us to behold a distant country and connect it with our own, can be the next instant turned upwards to a contemplation of those heavens, where the Christian shall shine and dwell in the stars for ever and ever.

Nor is then the practical use of the *unfulfilled* predictions to be neglected or despised. It cannot speak with the same authority, for in its minute details it is not history, but prophetic anticipation. Unless our judgment is in constant watchfulness, the imagination may become too ardent. Mistakes may result from many particulars, yet the great object can be affirmed without hesitation. The end, the glorious result, the change in nations is always most deliberately revealed, whilst the gradual process is frequently obscure, entangled amidst details, and purposely confused. Yet in this enquiry the state of our mind is one of pure faith. We believe in the promises of God, and therefore we seek and enquire. We become familiar with the different portions of the Scripture. Our minds are led to compare, reflect, and examine the smallest,

as well as the grandest outlines of the inspired pen. In every chapter there is cause for praise, and over all the spirit of prayer presides. The majesty of the eternal Godhead becomes clearer and yet more divine. The work of the only-begotten Son is associated with every portion of the enquiry, and his saving presence, like gold in the richly-embroidered garments of Aaron, pervades the whole Scripture. The Spirit of God speaks in every page. And the only danger arising from such enquiries is in that too highly elevated frame of mind these studies produce, which by rendering the Christian less careful of the petty yet important details of his daily existence, would have a tendency to make him less a practical and hard-working man in all things where his duty is found, than the Gospel and the Church design him to be.

DISSERTATION V.

Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, If ye transgress I will scatter you abroad amongst the nations.

But if ye turn unto me, and keep my commandments and do them ; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen, to set my name there.
NEHEMIAH i. 8, 9.

THE TITLE DEED TO PALESTINE.

THIS passage quoted by Nehemiah, was delivered by Moses, about 1500 years before the birth of our divine Lord, to the Jews, on entering into possession of the land, which God had four hundred years before, declared with an oath by himself should be their possession for ever. They are the title-deeds of the Jewish nation to Palestine, sealed by Jehovah, and witnessed and drawn by the Great Legislator. If they existed by themselves in the Bible, the covenants of the Title having been performed, their possession of the land would be valid and undeniable. They constitute the leading point in my case for them, and as no Christian will venture to dispute the will of God and his ownership of the soil, none will dare to deny that if they fulfil the annexed condition, and seek God in a Mosaic

sense, the country shall still be their own, and they shall live within its boundaries.

There is no limit to the period of the prediction. It is so general that it touches both extremities of time, and from the date of its delivery to the end of the last year of this world, as there is no limitation of the non-fulfilment, so only let the covenant be performed by the Jew, and the Omnipotent and Immortal God is bound to effect his part of the agreement, and the nation shall be gathered into Judæa and restored. There is no curtailment of the promise in respect of distance, any more than there is any limitation in regard to time. Wherever the heaven forms the canopy of the earth, and a visible horizon is seen, however distant from Judæa, and under whatever polar or equinoctial skies the Jewish homes may be placed, natural difficulties, mountains, seas, oceans of sand or water ; political obstacles, national foes and pagan adversaries, mahometan or papal cruelties ; scorn, exile, poverty, or language, no obstacle shall prevent the accomplishment of the general and distinct promise. The Jew, if he returns to God in his heart, shall be restored to his own land, for his title to it and the means of obtaining it are both the same—the Power and the Will of Jehovah, the God of heaven and Creator of the earth. •

It was thus applied by the noble Jew, from whose book the passage is selected, twenty-three centuries ago, and one thousand years after its delivery. Nehemiah, who filled the confidential office of cup-bearer to one of the great monarchs of the second empire, perceived that the main principle on which Jewish prosperity was suspended, could be discovered in this declaration of

the will of God. He therefore repeated it in prayer to Jehovah, as an argument which was irresistible with him, because it pleaded his own words, which were, as they always must be, a law, and the only irrevocable law unto himself and his own actions. The Jews had fulfilled the condition by repentance, and in a partial return to Judæa, God had convinced them that he could "never deny himself." A greater measure of prosperity in assisting them to rebuild Jerusalem and the temple was now sought by Nehemiah,¹ as one of their principal nobles. And believing in the promise, he consequently addressed God to give him the means for effecting a visit to the land of Palestine, with money, and authority from the king to assist them, in erecting once more the Jewish state and people into some degree of rank and consideration amongst the nations of the world.

¹ NEHE-
MIAH
I. 3.

How well he succeeded in this arduous undertaking it is unnecessary for me to describe. We have only to peruse this precious chapter of sacred history, which in beautiful simplicity describes his own proceedings, to feel convinced, that the good hand of his God was indeed upon him ; and that then as now, the Jew who will faithfully apply the conditional promise shall receive a corresponding reply, and that his nation will be restored, and brought by individual families, though not at first in all their millions, again, once more, and finally to the country of their forefathers, as in the type of their first restoration under Ezra and Nehemiah.

Jer. ^{iii.} 14,
16.

AN OBJECTION STATED AND ANSWERED.

There is one important objection made to any literal application of these predictions to the Jewish restoration, which ought to be noticed, and is without difficulty answered. 'True,' replies a Christian believer, 'you can advance many passages from Scripture which predict blessings and great prosperity to the Jews, but these in my mind are only to be interpreted as spiritual prophecies, and will be fulfilled religiously and not politically; spiritually by their conversion to Christianity, and not literally by their restoration to Palestine. They can all be interpreted by a reception of Christ as the Messiah, they need not be interpreted by an actual return to their own land, for if converted amongst the nations where they now live, all the terms and declarations of the Prophets will be satisfied and accomplished.'

Such an objection, if valid, would overthrow all our anticipations of the Jewish Kingdom, and if true would still imperfectly complete the delineations of Prophecy. But we may broadly assert that it can receive a most satisfactory answer. I trust to remove it altogether. A little consideration of the nature of these prophecies when compared with others, reveals its weakness. It only arises from a prejudiced determination, to find one preconceived speculative theory in the Scripture, or it proceeds from a superficial enquiry into the nature and number of these particular predictions.

1. To deny the application of the Prophecies to the literal restoration of the Jews a *second* time, is to confuse all predictions. If these are spiritual alone, and describe solely their conversion, contradictions so numerous will arise, that we must reject one half of those which are found, and end perhaps in disbelieving them all. Those which described the first return under Ezra and Nehemiah, are not by ten for one so numerous as those for the second. Nor are the terms in which the first restoration is described by any means so clear, exact, and minute, as those in which a second restoration is promised. Yet if they had been interpreted spiritually, how woefully would they have been misunderstood. Daniel viewed them literally, and though the time was fixed, yet he sought God for their completion, knowing that God could alter it if he pleased.

The spiritual and miraculous interpretation of these prophecies by the Jews, is, I think, a cause of their continued banished state. They have hitherto all looked for some sign from heaven. They did the same in our Lord's days, and resisted the plainest evidence before them for the truth of his Messiahship. This condition of mind has been foreseen, and the prophecies are founded upon it. But when it changes, there will be no occasion for any miraculous interposition, no more than in their first restoration. This was as much a political event (in every day language) as any we can contemplate. The believer in the Bible indeed casts his anchor of faith within the veil, and perceives the secret of the movement. But to the eye of the common observer nothing can be more natural, providential, and probable, than all the incidents of their first restoration.

Ezra i. 1.

—When the modern Jew is satisfied to look for no “signal from heaven,”* but to act and walk in the footsteps of Nehemiah and Ezra, his return will be at hand.

Dan. ix. 2,
3.

2. If the present prophecies were so general that no mention was made of Judæa; or if they were promised forgiveness and a home in their present residencies amongst the nations, then a general conversion to Christianity without a restoration would satisfy all our enquiries. But when on the contrary, their return to Judæa is specifically included in all the spiritual blessings which they are to possess; when they are described as being gathered from all nations into one political, national body, and this assemblage is described in the most simple and often repeated terms, as taking place in Palestine, at Jerusalem, amongst the rebuilt cities, towns, and villages of that country; where even this political and visible restoration to national power is treated, as we would now speak of the restoration of the Greek kingdom to the classic ruins of Athens, and that the temporal crown of dominion is even with repetitions described, without at times *any reference* to the spiritual change in their creed and conversion, we must, if we are consistent in reading and expounding the Scripture, admit the meaning of these unfulfilled words to be the same as the meaning of those fulfilled words, whose explanation has been given in the events which have already been effected in the world, in the histories and present state of the four great monarchies, or of Babylon, Judæa, Egypt, Edom, and Moab.

3. If the predictions were not so specific in their minute details, they might be interpreted as alone in-

* Their own constant language when appealed to.

tending a religious restoration to the visible favour of God. But when the building of towns, the names of places, the alteration in the barrenness of the country to great fruitfulness, the minute selection of certain towns and cities, the settlement of a dense population in particular portions of the Holy Land are enumerated, repeatedly and distinctly—I can only conclude, that such details have a literal fulfillment attached to them, or they would be useless and absurd, and result, if otherwise interpreted, in confusing our faith in the clearness of the prophetic evidence for the truth and inspiration of Holy Writ. If language is ever to be taken to explain what its terms describe, no language is plainer and more simple than that which expressly appropriates to the Jews, the actual possession and habitation of the land of Scripture miracle “in the latter days.”*

4. If a spiritual or mystical interpretation must be given to these prophecies, why should not the same explanation be attached to those predictions which describe the downfall and present condition of Egypt, in the baseness of her kingdom, or of Tyre in her desolation, where a hundred travellers have witnessed the

* The term *latter days* used by the Prophets, if it is to be explained by St. Paul, (Heb. i. 2,) can mean only this present and final dispensation of Christianity. No other religion is intended for the reception and conversion of the world, and therefore all the New Testament writers agree in representing their mission as the finality of God's religious designs for man.

Novissime, diebus istis. Vulgate.—Heb. i. 2.

In novissime dierum.

Micah iv. 1.

In novissimis diebus

Jer. xxiii. 20.

ἐπ' ἐσχάτων τῶν ἡμερῶν.

Heb. i.

ἐπ' ἐσχάτου τῶν ἡμερῶν.

Jer. xxiii. 20. Septuagint.

The oldest translators take the same view of the Hebrew phrase.

literal accuracy of Ezekiel's vision, when he saw the golden city sink and become a dry rock, on which some poor fishermen who inhabit her ruined vaults spread out their nets to dry in the sun ? Why should we feel so deeply interested in tracing the exact copy of the smallest outline of the prophetic pencil in the destruction and solitary grandeur of the ruins of Babylon, if we did not feel, that the force of the evidence of Prophecy to the truth of God, resides in the *literal perfection* of the minutest details of a portrait from those facts which are still future ?

If this literality of perfection is rejected as unnecessary to the accomplishment of Prophecies, we lose one of the principal benefits resulting from its evidence. It becomes in most cases so weak as to be altogether a nonentity. It is no longer a living witness in the revolutions of empires, nor do the silent ruins of vast cities speak with that irresistible eloquence, which a splendid succession of facts now yields to the enquirer ; and prophecy is then a mere assemblage of gorgeous images without meaning, or object, or end.

This method of interpretation is discarded by all enquirers and writers on Prophecy. Because the beauty of the attestation to the Divine Truth is discovered in the minute strokes of fulfillment. The common sense of mankind, which is the voice of the highest reasoning powers in man, would reject such an evidence as useless, unless the accuracy of this Prophetic witness could be examined by the attestation of relics and ruins in their actual condition in our own times, as the results of what had been foreseen and determined upon by God.

When Babylon was destroyed the nation perishes ;

and the remains of the city bear their sullen testimony to the truth of the description by the Prophet, that the river was turned out of its channel by Cyrus, and in overwhelming, has converted the place where it stood into a marshy plain and lakes of water. The palaces of those great Persian kings in silence reply to the enquirer, that they are no longer tenanted by man ; and recent travellers when they beheld three lion-like animals * moving in the distance upon the summit of the tower of Babel, felt, that the letter of prophecy was fulfilled in “ wild beasts of the desert lying there,—in their houses being full of doleful creatures,—and in wild beasts of the island crying in their desolate houses.” “ All the inhabitants were to perish out of it, and son and grandson, every name, and every remnant were to be cut off from it,” so that now the traveller in haste and trepidation visits the ruins under an escort of Arabian horsemen, who urge his immediate departure before night with anxiety and fear, lest from the savage solitude of Babylon’s waste places forms of evil and beasts of prey should come forth and destroy the traveller and his guides. Not a single human tenant remains around or within its mighty ruins. For “ I will sweep it with the besom of destruction, saith the Lord of Hosts. It shall not be inhabited, but it shall be wholly desolate ; every one that goeth by Babylon shall be astonished—she shall become a desolation amongst the nations.” The traveller dreads even to spend one night there, for “ no man shall abide there.” The neighbouring inhabitants remove their tents to an increasing distance every century, for she becomes more

Jer. i. 38;
li. 30.

Is. xiii. 19,
&c.

Ch. xiv. 22.

Ch. xiii. 19.

Jer. i. 13,
&c.

* Lamartine.

desolate and wasted as time sweeps down his sands in the overflowing river upon her, "neither shall any son of man dwell therein." And thus the desolation extends around her, and the circle of the savage solitude widens, and embraces more of the surrounding country, so that no one ever thinks of employing the ruins for the erection of other buildings, nor "can they take of her a stone for a corner, nor a stone for foundations, but thou shalt be desolate for ever, saith the Lord."

Jer. l. 13.
23, 39,
40.

Those who are travelling on business turn aside from their direct route when Babylon is before them, for "neither doth any son of man pass thereby."

"Neither can the Arabian pitch his tent there, neither can the shepherds make their folds there," for now the multitude of serpents, scorpions, and venomous creatures is so great, that modern travellers are afraid even in walking amongst the ruins, of stumbling into some hole or cavern where these noxious reptiles live; bitterns, and storks amongst the pools, and owls in the holes of the mounds of brick, are the only living forms amid the remains of this mother of desolation.*

Such are some of the outlines delivered over to us by Prophecy, and verified by the accounts of all travellers. But who does not see in this instance, that the beauty of the evidence in all its proportions and strength, depends upon *the literal* accomplishment of the declaration? There would be no power if it was mystical, no beauty if it was not an exact copy of its present condition, no force of evidence for truth, unless truth had two thousand five hundred and forty years since sat down upon her high walls in the day of her

* Newton on the Prophecies. All the modern travellers.

grandeur, and had spread out before the eye of the Prophets that vast plain of marshes, of water, and barren brick-formed hills, which are to-day the remains of the pride and power of the first and greatest of cities. And may we not most deliberately conclude then, that the predictions for the Jews, which are still unfulfilled, must in the very jots and tittles of their letters be accomplished, or the great force of the evidence for the truth of the Bible in its ancient and new Christianity in the Temple and the Church will be defective and lost ?

We cannot arbitrarily divide the predictions, and make one part of the prophecy literal, and another spiritual or mystical. This may serve very well to support any peculiar theory, or some preconceived speculations upon things which are secret, or very obscurely revealed. But it is contradictory to the true sense of Scripture, and to the manner in which by the light of history any undeniably-fulfilled prediction is in other cases explained. If some definite rules in expounding the Prophets, or any portion of the Bible, are not maintained, the Scripture becomes a store-house of images, from which the wildest, most dangerous, and contradictory theories can be extracted. Speculation then becomes religious enthusiasm, or ends in religious madness. And the descent into infidelity takes place with great rapidity.

The sure effects of a practical denial of truth in revealed religion, is exhibited in the dethronement of true religion by the outrage and licentiousness of revolution. Impossible theories hurry men into the commission of enormous crimes. Gigantic acts of

cruelty are then committed upon masses of the population, and in the magnitude of the distress occasioned to thousands, the horror that would be excited by the same course of slow murder upon one person is not felt. The authors of such Revolutions as we have seen in France strike ten thousand families with death, and evil becomes sublime and Satanic in its greatness.

The experience of what has been hitherto accomplished, must guide us in our explanations and hopes of what is future ; and sobriety, patience, and plain sense, will determine our conclusions to admit the literal fulfilment of the promised restoration to the Jews.

In many passages of the Prophets, the prediction embraces a twofold object, and describes the religious state of mind in which the people are, whose situation they reveal, as well as their political or national condition. Such is the case with many parts of the unfulfilled predictions concerning the Jews. Such have been the circumstances of some whose fulfilment is slowly perfected in our own experience. The spiritual or religious aspect of the vision is here united to its literal or bodily form, and both together when joined in fulfilment accomplish the Prophecy. The smallest knowledge of history is sufficient to convince the most superficial Christian, that our Lord's prediction of Jerusalem's destruction was accomplished by the Romans, and was literal and not mystical. They tore up, says Josephus, the huge foundations of the temple and the palaces.* They ploughed up the loose rubbish of the

* Κελευει Καισαρ ηδη την τε ωλην απασαν και τον νεον κατασκευειν.
De bell. jud. L. vii. C. I.

city, says Eusebius,* and in their manner emblematically devoted it to desolation. "They shall not leave one stone upon another," declares our Lord to his Apostles, when they were admiring some of these stones of sixty feet in length, seven feet high, and nine in breadth. The prophecy becomes fulfilled *spiritually* in the loss of the temple, its services, its institutions, and the wretched degradation of mind and religion to which the remnant of the nation has been devoted—and it is fulfilled *literally* by history recording what was done, which any traveller in Jerusalem may verify by an inspection of part of the foundations of the great platform where the temple stood.†—So that here the two-fold nature of the prophecy is exactly defined and perfected, and as the dispersion was literal we can only conclude that the restoration will be literal ; as the religious revolution was a spiritual thing, thus too another religious change in the Jewish mind and institutions will result in the accomplishment of such numerous predictions. Mystical images are the shadows of real events. They advance before them, and by the past we must be guided in our judgment of the future.

5. 'Of what use then is it to be persuaded, that a restoration will be effected? If it comes, it will be miraculous, and how can we assist in such events?' The reply becomes easy, and is one object in these dissertations. The restoration will be a miracle of *prophecy* when completed, as their first return became one of the marvels of those days, and is a portion of the miraculous evidence to the truth of Scripture which we at

* Demons. Evangel. L. vi., quoted by Newton.

† Vide. "Walks about Jerusalem."

present possess. Babylon also was overthrown by Cyrus according to the terms of the predictions, but was he not employed by his armies and in his political objects to effect this result? Suppose, that knowing the prediction which had selected him by name, two hundred and forty years before his birth, as the avenger of the nation, and restorer of the Jews, he had refused to march against Babylon? Could that refusal have interfered with the design of God in its destruction? No. For God would then have employed some other nation or monarch, or have dethroned and raised up some more faithful conqueror in his Persian throne. The objects of Prophecy, unlike the miracles of direct interposition in the wilderness, or during the human life of Christ, are effected by the consummate skill of that Great Mechanist who has formed and directs the intricate machinery of human affairs, and of man in the humblest of his domestic families, up to that vast collection of combinations, which results in the existence of any one powerful nation. The arms, the moral influence, the extensive power of such a people are secretly wielded by God for the perfection of his own ends. If they resist him they are broken. If they place themselves readily in connection with his revealed designs, and endeavour to perfect them, they are consecrated to his service and preserved. His predictions *must* receive their elucidation in accomplishment; and by the human agencies of political arrangements, warlike armaments, conflicting forces, and worldly wisdom, he overrules all things according to the counsel of his own will, and rejects or accepts the services of nations.

We can therefore assist in the second restoration of

the Jews, as Ezra, as Nehemiah, as Cyrus, as Artaxerxes, as queen Esther have done before. We ought, if we doubt these important subjects, to enter into a rational examination of the whole of Scripture. Let us only satisfy our minds that the promises to the Jew are *literal* announcements of a future kingdom, as well as declarations of his reception of Christ the Messiah, probably in that kingdom, and not in their dispersion, and we shall then be more willing to aid him in the recovery of his fatherland. Then our anxieties will watch for opportunities of convincing him, that our sympathies, our affections, our religious creed, our future hopes, our own Saviour, are one and the same with his hopes, his creed in worshipping one God, and his expectations of being crowned in a new kingdom by the long-promised and incarnate Messiah. Then too the smallest aid in a family, and the isolated prayer of one Christian, will become united as a single ray of light unto others equally bright and divine in their origin, and all will be formed into one resplendent stream of glorious power, which God can employ in dispelling the darkness and sorrows of that beloved nation and their miraculous land.

Having advanced so far in the inquiry into the future condition of the Jewish people, as to feel, I trust, ~~satisfied~~, that there exists a great body of predictions which assert a restoration of that nation to God's favour and a kingdom in these days; I have now only to divide it into distinct heads, in order more clearly to observe the general tendency of the whole, and the individual object of each prediction. I lay my hand upon this Charter of the Jewish liberties and possess-

ions with deep reverence and much trepidation. If they were less clear or numerous, it would be perhaps presumptuous to seek to pluck the fruit which this mystic tree of knowledge presents. But here there is no temptation to do evil. The Revealer of the secret intentions of the throne in heaven, has inspired his prophetic servants with this information, for the comfort of the Christian, and the increase of his faith, which the evidence of prophecy yields to the truth of the Bible in these latter days. We are invited, nay commanded, and a blessing is attached to those who examine the prophetic parts of unfulfilled Scripture.

The things which were passing in the world, the prophets described ; and those things which were to be after their own days, they were also instructed to reveal. Those who have understanding are directed to count even the mystic numbers, which denote the name of the great corrupting power of Christianity. And this is one of the most difficult points in Prophecy to examine. Those who read, and hear, and keep the words of prophecy, whether fulfilled or unfulfilled, are blessed by St. John and by Christ. The restoration of the Jews, and the return of Ephraim, are asserted in connection with a promise "that he who is wise shall understand these things ; prudent, and he shall know them." In reading the deepest parts of unfulfilled prophecy, our Lord commands us to understand, that we may know, as in the case of the Jewish Christians, the approaching time, though none can dare to define the day or year. Those "who are wise," it is said, shall understand some of these predictions. And the impression left upon the mind of the sober, judicious

Rev. i. 19.

Ch. xiii. 18.

Ch. i. 3.

Hosea xiv.
9.

Matt. xxiv.
15.

Dan. xii.
10.

Christian after perusing them is, that although the times and seasons are wisely concealed, yet much is revealed, and many individualizing particulars are mentioned, which aid, without laying our inquiries open to the charge of enthusiasm, in coming to some well-defined conclusions upon the subject of Jewish restoration and conversion. Hope then lights her torch at the lamp of Prophecy, and Faith, receiving it from her hand, kindles a beacon-fire that shines in warning and encouragement very far into the darkness of our future years.

The five periods during which the prophecies I have selected as undeniably unfulfilled were delivered, will present us with some general remarks under each of the following sub-divisions.

1. The preliminary movement in the mind and feelings of the Jews.

2. The political movement amongst other nations, which becomes a secondary cause in their restoration.

3. The nature of their return in war or peace.

4. The composition of the nation eventually from all nations, and in the exiles of the twelve Tribes.

5. The alteration in the natural face, and present barrenness, of the Holy Land.

6. The places, boundaries, and cities which they will inhabit, with the public buildings, and domestic habitations of the Jews.

7. The character of the newly restored people—commercial—pastoral—and agricultural.

8. Their religious condition—opinions—and change of creed.

9. Their political Institutions.

10. The gradually increasing power, and wealth, and influence of the kingdom.

11. A great battle in Judæa, and near Jerusalem, with the northern nations.

12. The universal empire of religious opinion, or the Millennium, which is called the reign of the Saints.

In such a catalogue of particular events, selected from prophecies which are spread over a space of time amounting to sixteen hundred years, and in a volume whose mystical depth in many places is quite as remarkable as its transparent clearness in the essential truths of salvation, mistakes and erroneous conclusions in some of my remarks, are necessary and unavoidable. Necessary, that the obscurity of an unfulfilled prophecy may be wisely suspended, like a veil spread over the beauties of the lovely statue of truth, until the time of its accomplishment removes the mystic tissue and displays the speaking form; and unavoidable, because it is the fallible, limited, and labouring mind of a mere human creature which seeks to comprehend the proportions and apartments of a vast temple, whose limits are the world, whose builder is God, and whose materials are the intellectual changes in the thoughts and moral feelings of man for a thousand years. Ah how feeble is the strength of the most gigantic mind, when measured with the thoughts of Him whose goings forth are from eternity. Ignorance is only known and felt by knowing much. The loftiest position man can attain in acquiring knowledge, is that which enables him to see an unbroken horizon of vast extent, enlarging, and brightening, as he ascends, around him. Then it is that the creature becomes humbled with a

sense of its own insignificance, and despondency would take possession of that man who was not a Christian.

Infidelity is in its last stages a madness, and in its commencement the offspring of vanity and wilful sensuality. Nations are afflicted with it as well as particular persons. They then "gnaw their tongues for pain." * The fifth vial is poured out on such a people, and on powers like the Roman Church, who abuse their lofty position to enslave and degrade mankind. This we are perhaps witnessing. Impracticable social arrangements defeat themselves, and the wildest fancy is forced to recoil upon itself and labour in hopeless agony to explain its own arguments and consume its own words. France, and even Germany, are now warning the rest of the world to turn from the glittering contagion of their example, and be content with the practicable application of old religious and common-sense principles. He only is a wise, a great, and good man who is a humble Christian, and he truly is the really happy man. God in the illimitable greatness of himself fills his soul, and with him alone in his works and designs can the depth of the human soul be filled to overflowing. To contemplate what he reveals, in humility, with an uplifted brow and expanded eye, is well pleasing to that Great Father who has reserved innumerable secrets to himself, but who has opened in his word, by his Prophets, the things which are revealed, "and which belong to us and to our children, for ever." Deut. xxix. 29.

* "And the fifth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire." Rev. xvi. 10.

DISSERTATION VI.

And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. LUKE xxi. 24.

THE MYSTIC LANGUAGE OF PROPHECY.

INFIDELS and Sceptics have always complained of the mystic language of the Prophecies. They excuse some portion of their own incredulity, by pronouncing them to be incomprehensible. Interpretations of various kinds (say they) can be extracted from these writings, and therefore they declare them to possess no degree of certainty or truth. Such observations can only be made when a very partial or prejudiced view is taken of their revelations. In some cases it has originated in great ignorance of the prophecies; and in all from an imperfect apprehension of their design and nature. It is true that a complete and irresistible demonstration of Divine Truth, by the evidence of all the Prophecies, can occur only towards the end of the present existing economy of the governments in the world, and on the downfall of Popery and Mahommedanism. Till then, we must be content with what is already undeniably fulfilled. This is quite sufficient, in connection with other evidences for the truth of Scripture, to con-

vince any rational man, who will inquire as seriously into the case, as he would investigate an estate or the title-deeds of a property he was going to purchase. The examination of the evidence for the truth of that book, by which, we maintain, with millions of other believers, his own eternal condition is to be determined, deserves on his part, if a Revelation is possible, which none but a madman will deny, the utmost caution, deliberation, impartiality, and attention. If he does not thus investigate the whole case, he condemns himself; and the bare possibility of wilful error in an accountable and immortal creature before the judgment-seat of a just and holy God, is a supposition inexpressibly dreadful.

There are some predictions however so plain and literal, that if words in them are taken to express the same meaning as the same words elsewhere, the certitude of the changes they predict cannot be plainer, or more convincing. One such is contained in the passage preceding this Dissertation, in which our Lord most forcibly in few words declares, that after the destruction of Jerusalem by the Romans, which event was in the letter of the predictions most punctually perfected, the city should remain in possession of, and be degraded as a ruined and polluted city by the other nations of the world, until some change had taken place amongst these Gentiles; and then the possession and pollution, by which they trod the city underfoot should cease, and a new state of things arise. If the prediction stood alone in Scripture, we could not avoid concluding that the Gentiles should not possess or tread down Jerusalem always; but when it stands

associated with that grand succession of prophecies which I have reviewed, its immediate connection with them is the only satisfactory and rational mode of interpreting its meaning.

The Gentiles then have fulfilled and are fulfilling the prediction ; for they have stormed, burned, laid waste, defiled with blood, and overthrown Jerusalem for eighteen hundred years.* The Romans pitched their camp of occupation on the ruins Titus had made. The whole city was so wasted by Adrian afterwards, that scarcely a house was left standing. The Greek Christians converted the site of the temple into a receptacle for all kinds of filth. It was cleansed by the Mahomedans, and the mosque of Omar, dedicated to the false prophet, was erected on its foundations. Its streets have been deluged by the blood of hundreds of thousands during the crusades ; and the armed heels of the western Christians, the swift hoofs of the Arabian and Turkish squadrons, the bare feet of Greek, Armenian, and Papal monks, have in turns or together *trodden under foot* the sepulchres, and the dust of the ruins of the Jewish nation, in their venerable and consecrated city. Amongst all these changes and nations, each creed was at times, and very frequently all were comparatively as at this time, secure, and tolerated each other, whilst all at every period united in perse-

Dan. xi. 45.

* A.D. 70. Titus destroyed both temple and city, and left only three towers standing. " The camp of those who destroyed it is pitched on its remains. Some miserable old men sit over the ashes of the temple."—Josephus, de bell. Jud. L. vii. c. 8.

A.D. 138. A statue of a hog in marble, was set up over the gate that looked towards Bethlehem, by Adrian. A million of Jews were killed and sold in this their last rebellion. The new city was called *Ælia*, and the name of Jerusalem was lost for a time.—Newton.

cuting and destroying the Jew. At no time, till the more recent days of Christianity, was a Jew permitted to reside within its sacred walls. The world has combined to tread down the name and person of the nation to whom it belonged. In no known place throughout the world was a Jew so degraded, insulted, and trampled on, as in his own Jerusalem, and whilst weeping over her deplorable ruins. They were of all men alone proscribed and banished, and at one time forbidden on pain of death to look even from a distance at its walls. And even of late years, when permitted to enter the city, the Turks would tread them beneath their horses' feet, on meeting the Jew within the streets. Nor until the last twenty years, have any of the exiles in thousands been permitted to congregate around the beloved relics of their former glory.

A change however has come upon the city of sorrows and mystery. The Jews are now no longer trodden down by some of the Gentile nations. They are tolerated within Jerusalem and not banished. Our own Church possesses a daughter of its strength and purity near Mount Zion. The Jew may be still beaten, thrown down, and trampled on by the Turks or Egyptians, but he is loved, cherished, and assisted by the English Christian. And a gradual, but an increasing change of opinion in behalf of the whole people, has had its origin, to our glory, from amongst the members of the Church of England, and its influence is beginning to be felt even upon the bitterest enemies of the Jew in the Romish Churches and Mahomedan mosques.

The city itself however is still possessed by the

Mahomedans, and the Gentile nations; and our own English feet tread down its ruins as strange invaders and tenants of its remains. But a time will come, when, as the person of the Jew is now less insulted, so then his country will become his own, and he shall be honoured and blessed. Yet how much is still to be done before those events, and what a change must be produced amidst the principal nobility and leading minds of that people!

Their persecutions have not ceased. Revolutionary violence shews its real spirit in that cowardly tyranny, which excites the dregs of the populace in riots and rabble violence to plunder and ill-treat the Jew. In Switzerland, that alpine refuge of liberty, the Jew has found himself alone of all nations a proscribed and banished man. In Poland, the ferocity of that rabble nation has forgotten the first footsteps of civilization, and the Jew was subjected a few months since, to all the infamy and horrors of savage vengeance and cannibal propensities. In Russia he is a mere serf. In Spain he is hated and despised. Germany proudly scorns, and France ridicules the debased vanity of those Jews who seek to engraft themselves into the family of that nation.

All these European trials, and their depth of degradation in all eastern countries, are lively confirmations to the Scripture student of very ancient prophecies. The voice of Moses repeats in all such scenes, his words of warning and prediction. The Law and the Prophets wave their lamps of truthful light over the darkened streets and contracted quarters to which the Jew is confined in the cities of all these nations. They are solemn

warnings to the Jew, reminding him of his lost country, and the place he ought to seek before the world. Instead of endeavouring to settle and obtain civil rights in other countries, he should exert his indomitable energies to obtain a *peaceable* recognition and restoration of his rights in his own land. It is no dignified nor high position for the Jew to agitate and disturb Christian communities, by his efforts to obtain a footing amid their institutions, that he may legislate for their Churches. This is a brilliant vanity, but it is not high-minded ambition. This may satisfy the ambition of a mere mammon-worshipper, but it is far too low a place for him who reads the prophetic greatness of his nation with a Mosaic spirit. It pleases the selfishness of the passing moment, but it moves no depth of great impulse, and does not fill a large mind. It is the circle of a narrow gilded coronet, but it is not a crown. It makes one or two great in a metropolitan synagogue, but it is not the way to be first in a nation. The mere idol-seeking worshipper of a vain world is rewarded, but it conveys no token of national gratitude, and yields no place of noble enterprize to that man who believes in the Scriptures of the God of his Fathers. This is not the path for the Jew to take in elevating himself, or in securing the respect of the Christian. His true home, his hopes, his heart, the desire of his eyes, and all his efforts after distinction and glory, ought to be directed to the land of his forefathers, and the restoration of their throne and power without war, by treaty, and in a peaceful emigration to the land of his true and lasting inheritance.

A PRELIMINARY MOVEMENT IN THE MINDS AND
FEELINGS OF THE JEWS,
IS EXPRESSLY MENTIONED BY THE PROPHETS, AS A NECESSARY
PREREQUISITE FOR THEIR RESTORATION.

1. It is in the lands of their captivity, that a serious examination of their own banished state, and a desire for restoration will reach them. "Amongst all the nations whither the Lord their God hath driven them," the perusal of their ancient records in the numerous "blessings and curses which God has set before them," "shall be called to mind;" and "if a return unto the Lord, an obedience unto his voice, with all his heart and soul, shall be produced," then the Lord God will turn the captivity of the Jew, and "he will return" to him by his Spirit in giving more grace, and "the Lord will gather thee from all the nations, whither the Lord thy God hath scattered thee." The call upon God by this change of political pursuits in the Jew, is not limited to one nation where they may happen to be. The English Abrahamite is not alone to be thus favoured, for, "if any of them be driven out unto the utmost parts of heaven, from thence will the Lord God gather them, and from thence will he fetch them." The same cause which acts in exciting the compassion of God, in a return of gracious favour to the Jew of one land, because he is seeking like Daniel to know the time of his restoration, and in humility confessing his sins, will also turn the attentive compassion of God upon others in the remotest places. The essential and
- Dent. xxx.
1, &c.
- Verse 4.
- Dent. xxx.
10.

only condition is, "if thou wilt turn unto the Lord thy God, with all thine heart, and with all thy soul," and "remember him in far countries;" then, the result of the covenant having been fulfilled on their part, is, that God "will heal their backsliding and love them freely," and "will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do thee good and multiply thee above thy fathers." Zech. x. 9.
Hos. xiv. 4.
Deut. xxix. 5.

2. This change of political and religious feelings, and daily hopes in the Jew, is not merely to be *expected* before their restoration, but it is a necessary and certain preliminary of that event. The supposition of such a search after the God of their fathers, is made in some passages with an *if*, because the Scripture addresses man as a free agent, rational and accountable because free. But the Author of the revelation being in possession of foreknowledge, he knows also what his creature man will do, and hence arises predictions which reveal to him those states of mind and change which he will experience, not because he acts by necessity, but simply because his actions have been foreseen. The Jews then must return, it is said because "they *shall* remember me in far countries, and they *shall* live with their children, and turn again." "They shall call on my name, and I *will* hear them;" as if God was unexpectedly aroused by the cry of some of his creatures in a distant part of the world, most beautifully the same prophet describes the sudden movement, for "I will say, It is my people:" those for whom I have long waited, and almost for ever abandoned—"it is my people; and they shall say, The Lord is my God." Zech. x. 9.
Ch. xxx. 1.
4, 10.
Zech. xiii. 9.

In some passages the singular number is employed,

and each individual Jew is instructed to remember that this conditional return unto God rests upon him, and that if he really, and with all his heart desires the restoration of his people, it is not by absurdly going in pilgrimages to Jerusalem, or in being buried there, or in amassing money and giving a trifling alms to an hospital, or in merely affording relief to oppressed brethren in other lands, nor by seeking to engraft himself into the institutions of other lands, and thus become sceptically forgetful of his territorial rights, powers, and promises in Syria, that this return is to be sought, but as a religious occupation in prayer, and by an effort as with emigrating thousands for a return, and in obeying the voice of the Lord, and in doing all his commandments. "Thou shalt call me my Father, and shalt not turn away from me." This singularity of address, is found principally in the general prediction of Moses, which embraces all periods of their captivity, and recommends in the imperative voice of their Legislator, an immediate return to the spiritual, heartfelt, devotional worship, which Daniel, Nehemiah, and Ezra exemplified, before they were selected as the leaders of the nation from their first captivity. The general movement in all national revolutions must begin with individuals, and until the small streams unite, a mighty river is not formed.

Predictions on the other hand are numerous, where, as a nation, the address to the Jews is general, and announces the determination of the Omniscient God: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it," and from those who are behind the Jew in his own estimation, the impulse to

Zech. xxix.
8.

Jer. iii. 19.

Is. xxx. 21.

examine may come. But from whatever cause, the effect is certain, for "Thou *shalt* know, that I am the Lord." "He hath sworn by his right hand and by the arm of his strength, surely, I *will* no more give thy corn to be meat for thine enemies." The fulfilment of the condition is wedded unto the result of its fulfilment, its application is most easy, its fruit in moral accomplishment most sure, "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God."—"Turn, O backsliding children, saith the Lord, for I am married unto you, and I will take you one of a city, and two of a family, and I will bring you to Zion." They may seem to their own infidels as forgotten, but "mine eyes are upon all their ways, they are not hid from my face—and first I will recompense their iniquity and their sin double,"* because the origin of all their trials and desolations hath been from the earliest times, the having forsaken the covenant of the Lord God of their fathers" in actual and shameful idolatries, open, barefaced and unblushing, before the punishment at Babylon; and in that secret idolatry of themselves, which has befallen them in the rejection of the plain interpretations of Scripture, for the glosses and fallible religious systems of their Rabbinical instructors, which ended in their re-

Is. xlix. 23.

Ch. lxii. 8.

Jer. iii. 1.

Ch. ii.

Ch. xvi. 17.

Deut. xxix.
25.

* Josephus, their own great historian, in ascertaining the cause of the Jewish destruction by the Romans and Babylonians, says, it was owing "to their trampling upon all human laws, deriding divine things, and making a jest of the oracles of the Prophets, as so many dreams and fables."—Joseph. de bell. Jud. L. iv. c. 6. This character in them has begun to change of late, and a further reformation is to be expected. How ought we to dread and struggle against the appearance of similar infidelities in ourselves!

jection of Messiah. The restoration of the covenant is not doubtful, "for they shall come with weeping, and with supplications will I lead them," "the children of Israel shall return, and seek the Lord their God—and shall fear the Lord and his goodness in the latter days." The future and the imperative become united in the predictions, "Wait ye upon me, saith the Lord—I will turn to the people a pure language—they shall trust in the name of the Lord." Time without cessation produces changes amongst the empires of the world, and the most improbable results are obtained by history for her volumes. The covenant with the Jew for the land of his fathers is amongst these wonders, "I will remember my covenant with thee in the days of thy youth," and therefore a change in the Jewish mind as being a part of this covenant is undoubted, "and I will establish with thee an everlasting covenant."

Jer. xxxi. 9.
Hos. iii. 5.
Zeph. iii. 8,
9.
ch. xii.
Ezek. xvi.
60.

3. The alteration which the Prophets predict in the religious and political feelings of the nation, seems much more to correspond with *their Jewish Creed* at first, than we are inclined naturally as Christians to wish. We long for those days when the fulness of the Gentiles having come in, the Jewish Church shall be grafted into the Christian, and both united will worship one God.* But such results upon the nation at large, are hardly compatible with the *first movement* for restoration as described by the Prophets.

Rom. xi.
ch. xxv. 23.

* Rom. xi. The terms employed in the common-sense plainness of New Testament language, would here direct us to the application of the image of the olive-tree. Compare the witnessing-tree in Zechariah, with this passage. Unite it with the image of the Christian Church—and the conclusion is very forcible in explaining the two Witnesses as the two Churches.

The alteration in their mind is to cause a more intense earnestness for their temporal return, in connection with a greater desire to examine the words of their ancient Law and Prophets. Hitherto and until the last twenty years, the study of the sacred word has been to the Jew a name and not a reality. Its portions have been read in public, but the whole Bible itself has not been perused by the Jew. He has now begun to seek, and will increasingly hearken unto the voice of the Lord God alone, "to keep his statutes and commandments written in this book of the Law." The alteration is from the Rabbinical religion of the Jew since the temple was lost, to the ancient Christianity of the Jewish religion, before the temple was burnt by Nebuchadnezzar. The Law and the Prophets are teachers, whose religion is a spiritual union of the soul with God. At present, and since the dispersion, the Rabbinism of human comments and traditions, like the Popery of true Christianity, has usurped the mind, the religious hopes, and studies of the Jew. But in this primary conversion, the essential virtue of a pure Protest against the Papists of the temple, will be asserted by them, as it has been maintained by us against the Romanists of the Christian Church.—"Thine ears shall hear a word—thine eyes shall see thy teachers," an examination of their religious system will take place; in searching for God, there is no place where his real nature can be discovered but in the Scriptures; "by the rivers of waters in a straight way God shall cause them to walk," and there is no water of life but in the Bible; "They that dwell under his shadow shall return," nor can the lineaments of his mind be discerned but in the volume

Dent. xxx.
10.

Is. xxx. 20,
21.

Is. lxx. 10.
Hos. iii. 5.

Jer. xxxi.
9.

of inspiration ; a change in the mode of instruction must arise, and " words will be taken in turning to the Lord " " the voice of their lips," " the works of their hands," the rejection of their backsliding ; the righteousness of God and not their own, and his compassion, which subdues all their iniquities, and casts all their sins into the depths of the sea ; " the diligent obedience to the voice of the Lord " alone, which can only be heard authoritatively in the Scriptures, will replace their modern system of teaching religion, which has been adopted to deceive the nation ; and this must carry them far beyond their anticipations, leading them up by a gradual ascent to those spiritual heights, where, as the Great Legislator from the summit of another Pisgah, they shall see the pleasant plains and streams of living water in the promised land of Messiah, and thus the Old Testament will become to them the portal of the New.

Hos. xiv. 7.
verse 2.
V. 3.

Mich. vii.
19.

Zech. vi. 15.

4. This re-examination of those general principles on which the spiritual worship of Jehovah is founded, is to be accompanied with great humiliation and penitential sorrow. The sacrifices of the law, though not legally, are still virtually abolished to the Jew. He cannot now offer the blood of any creature for the sin of his soul, in conformity with the Mosaic command, because his temple and altar have been dissolved by Jehovah himself. What can he do more now than present his prayer, and humble himself by fasting and sorrow ? The blood of the daily sacrifice has been quenched for ever in the flames of the Temple. A spiritual worship, without any object appealing to the senses and representing him who is, and always has been to man invi-

sible, is all that the son of Abraham can offer, and in this he has no more advantage, but rather less than the Christian.* But this species of religious worship and scriptural search after large principles, and a contemplation of the awful character of God, must be attended with, and will greatly enlarge the capacities of their faith. "God will be exalted, that he may have mercy upon them, for the Lord is a God of judgment;" the word will be received in its supremacy as infallible, and they will tremble at it; "with weeping and with supplications he will lead them." Such a change must necessarily be slow, and require the life of one generation before any effective progress is made in weeding out their numerous superstitions, and in the introduction of a purer worship; "and therefore will the Lord wait that he may be gracious unto them;" nor are we to become impatient for results, and relax our efforts; because in the same passage it is said, as if such a natural result of man's haste had been anticipated, "Blessed are all they that wait for him." The disposition of man to hurry forward to results, when in nature as well as revelation the first movements of change only have been commenced, is proverbial. And the Jew and Gentile may both derive instruction from the exhortation addressed to the first in connection with his restoration, "Thou shalt know that I am

Is. xxx. 18.
ch. lx. 5.

Jer. xxxi.
9.

Is. xxx. 18.

* The Christian possesses an incarnation of God, and may rightly worship the Messiah, who is the image of the invisible God—but this is not idolatry, because God is worshipped in a visible manifestation of himself. The Christian worship here is superior to the Jewish, because it is clearer—more palpable—more sympathizing—better understood—brought down to man, as God was present to the eyes of Abraham, and yet more elevated by the fuller manifestation of Christ's character in the gospels.

the Lord, for they shall not be ashamed that wait for me." "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey."

Is. xlix. 23.
Zech. iii. 8.

5. In this return of numbers amongst the Jews to the wholesome and unmixed bread of life in the Scriptures, an examination into their present condition conducts them to the history of their national crimes against God, and a comparison of many predictions with their fulfilment in Messiah. But a general conversion will be little less miraculous than was the outpouring of the Holy Ghost at Pentecost, whilst a previous preparation in the hearts of the people, and an actual conversion of numerous individuals seems to be implied by the prophecies. Others besides the Jew are depicted as deeply interested in the state of the hopes of the nation. And when we call to mind the change in our own feelings towards them, and the efforts which have been made in our country for their conversion, with which event restoration is always connected as a preliminary or an early consequence; and the sense of a living hope and anxious expectation for a restoration which has begun amongst the Jews themselves, then we may feel a still more energetic call to exertion. God has never forgotten them, nor are the means for their return unprepared at this moment. We have received our baptism from them and they may in return become indebted to us. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night;" and those who worship God in his unity and sovereignty as the God of Holy Writ, are directed "not to keep silence," and by prayer, and every effort amongst the Jews which

Is. lxii. 6.

can appeal to or insure his blessing, "to give him no rest till he establish, and till he make Jerusalem a praise in the earth." The search on the part of the Israelite for the pure knowledge of God, and a discovery of his will, is closely bound up with the deep interest which all who truly worship God must feel in their welfare; for one of the names by which this labour of love will be remembered when the toil is over, shall be in a new name applied to Jerusalem by many, when she "shall be called, Sought out, a city not forsaken."

Is. lxii. 12.

Some of these passages may be taken as more clearly descriptive of the political movement in their restoration, than of the previous search made after their spiritual welfare by Christians; but this can hardly be effected without violence, when we keep in view the necessary connection which exists from the earliest prophecy to the very last, with their preliminary repentance in captivity, and their restoration. The terms employed are peculiar, and have been used by divine authority in the New Testament to describe the Christian ministry. "Behold, I will send for many fishers, saith the Lord, and they shall fish them;" as the Apostolic fishers of men who were Jews, episcopally established our Church amongst the Gentiles; "and after I will send for many hunters," implying the strenuous and persevering efforts of others in their behalf, "and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." The religious movement in the Jewish nation cannot be confined to individuals in one place, but as they form a fraternity of electric chords and sympathies, a change in any of their concentrated masses either in England or on the

Jer. xvi. 6.

continent must soon be felt, through the missionary zeal attending all great religious changes, amid the most scattered families of their population. This prophecy forms a portion of a passage in which the return of the people is asserted with the usual distinctness—"I will bring them again, (from the north,) into their land that I gave unto their fathers."

Jer. xvi. 15.

6. This movement of the mind, this commotion of religious change, this reformation of the Jewish religion in more spirituality and self-devotion to God, connected with prayers, repentance, a confidence in God's mercy for righteousness, and a yearning after a temporal change in their own land; a restlessness of mind and hopes, an indescribable feeling of some undefined convulsion like that which in nature precede the solemnities of an earthquake, this movement comes from themselves, and they will be prepared to obey that voice which in public events shall call upon them and say, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!" The "darkness" of the previous humiliation, and the strangely bigoted "gross darkness" of the millions of the Jewish people, is now in strong contrast with the enquiry which is excited when "the Lord shall arise upon them, and his glory be seen upon them." The feverish state of expectation shall be ready to break forth into obedience when the summons is given, "Ho, ho, flee from the land of the north (in Europe) saith the Lord, for I have spread you abroad as the four winds of the heaven. Deliver thyself, O Zion that dwellest with the daughter of Babylon," or Rome, and in the countries

Mic. ii. 19.

Is. lx. 1, 2.

Zech. ii. 6,
7.

which are more particularly subjected still to her empire.

The place from which Zechariah calls them is not Babylon, for that city they had left a few years before this prophecy, but it is the child or daughter, a female representative, and therefore in prophetic language a city, inheriting the principles and practices and designs of the mother Babylon. No city but Rome, and no system but Popery will answer to these marks. The greatest number of Jews live in countries which still acknowledge her supremacy on the continent. She has been to them a bitter enemy and cruel mother. If she could not forcibly convert, she burnt the exiles. And when her violent conversions prevailed, many became nominal Christians, and continued to be secretly more intensely Jews than before, whilst they consecrated the host and bowed in detestation and mockery before her altars in Spain.*

Universal attention is awakened, and has already begun to be turned upon the Jews. And a general spirit of enquiry after the Sacred Scriptures has commenced amongst them. Many actual converts have been made to the Christian faith, but much more has been effected by exciting a desire for a religious change in an examination of 'the old paths;' and a search into the Scriptures must end in the doctrines of God's justification of man, and the Holy Spirit's influence, found in the page of the Old, being at last, and after perhaps a long interval, applied in all their precious

* Basnage. *Hist. des Juifs*. B. 7. c. 21. s. 26. A.D. 1492. Six hundred thousand Jews were banished from Spain, whilst thousands became unwilling converts.

fulness to "that Just One," "the Lord our Righteousness" in the New.

If indeed conversion to Christianity was the sure sign of Restoration, the Hebrew kingdom ought to have appeared long ago in the world. In the events and prosperity which attended the Church during the reign of Constantine, on his taking possession of Rome after the death of Maxentius, twelve thousand Jews and heathens were baptized, with a multitude of women and children.* The conversion of the Jews has been always attempted, and its nominal form enforced, on pain of death, at times by the Roman Church. But real conversions occur in *every century* of the Christian Church.† And our age and Church is not so remarkable for converting, as it is and will be for directing the attention of the world, (I presume,) to the possible and even politic Restoration of the Hebrew kingdom *to the Jews as Jews, and not as Christians.*

7. *The Restoration and the Conversion* of the Jews are two distinct events, which do not happen together. The one is treated as preceding the other. The determination of this precedence to either event, is perhaps more difficult than can be supposed, because the preliminary repentance and scriptural Old Testament faith forms, as is evident to the Christian, a necessary introduction, and a sure cause, of an eventual conversion to faith in Christ. But we may be almost certain in our conclusions, that however many individual Christian Jews there may be, the national act of recognizing

* Soc. Hist. 1.

† In the 14th century. Three to four thousand were converted after the famous conference with Jerome de Sancta Fide, before the Pope. Baasnage. B. 7. c. 21.

Messiah in the only known Son of David, will be made *at Jerusalem after their restoration as a Jewish kingdom*. Their actual return without the appearance of a Messiah, would then undeniably convince all sceptics that Messiah had indeed come, and could only be found in some mighty person who has already lived in the world. We may safely defy all inquirers to select any but Him, whom we delight in as the only-begotten and beloved of the Father. He alone attracts to himself all the predictions ; and satisfies reason, Scripture, and the inward testimony of the Holy Spirit. He alone, like the sun, can sustain the different prophetic revelations, histories, and promises in their several orbits around Himself. To Him give all the prophets witness, and "the testimony of Jesus is the spirit of Prophecy."

Rev. xix.
10.

The conversion, then, of the Jews as a people, may most probably be preceded by their political Restoration ; and this, if effected, will be an argument explaining all predictions which to them still seem obscure, and must silence all cavillers. The veil upon [the face of Moses and the Prophets would thus be rent away, and a special and further fulfilment of the outpouring of the Pentecostal Spirit, would satisfy the amplitude of the predictions of Joel. This grace of general conversion is described as taking place at Jerusalem, and not in any other part of the world. Their return is first described by Zechariah. And then "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication ; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only

Ch. xii.

son ; and shall be in bitterness for him as one that is in bitterness for his first-born." The offspring of those who imprecated the blood of Christ upon themselves, and which in fearful national agony they have borne for eighteen hundred years, will indeed feel the zeal of a religious sorrow in dwelling on the sufferings of the Man of Sorrows, which cannot be felt by the Gentile believer. Nor will this holy sorrow be diminished when the reflection is connected with the grief, that now and for a time they must mourn and worship him by faith, whom if they had not crucified they might have received in person and triumph. "In that day there shall be a great mourning at Jerusalem. And the land shall mourn, every family apart, all the families that remain, every family apart and their wives apart. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."

Zech. xii.
9 to end.

Such is the remarkable Scripture which describes so minutely the state of mind, and in terms applicable only to the Jew as the descendant of him who pierced Christ, and in words alone corresponding with what the feelings of Jewish converts now are,—the general or national conversion of the people with their families, their wives and children, to the faith of Him who was crucified. Of one conclusion we may entertain no doubt, on whatever page of time the event may be inscribed. "All Israel shall be saved—There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob." "For I would not, (continues St. Paul) that you should be ignorant of this mystery, lest ye should be wise in your own conceits ; that blind-

Rom. xi.
26.

Verse 25.

ness in part is happened to Israel, until the fulness of the Gentiles be come in." "And they also if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again." This refers to their religious and not to their political restoration. As members of the visible Church, they shall become once more united in spirit and worship with the Catholic Church. "For the gifts and calling of God are without repentance!" He can restore them to their land without a general conversion and there graft them in. And whether before or subsequent to this wonderful event, but in all probability *after its occurrence*, the receiving of them into union with the Apostolic Church of the New Testament, shall be in its astonishing accomplishment of Prophecy, its attendant extraordinary national revolutions, and its subsequent universal influence upon Christianity in the world, more than "the riches of the Gentiles," and like "life from the dead."

Verse 23.

V. 12.

V. 15.

DISSERTATION VII.

Go through, go through the gates ; prepare ye the way of the people ; cast up, cast up the highway ; gather out the stones ; lift up a standard for the people.—Is. lxii. 10.

THE POLITICAL CHARACTER OF TRUE RELIGION.

THE next portion of the ground which I am to examine, in looking at the appearance of the future Hebrew kingdom, is, to ascertain if any, and what intimations are recorded in the prophets of secondary causes, which God may see fit to employ in the Restoration of Judæa. These appear in minute and general descriptions of some extraordinary political revolutions, and the application of extensive national powers and combinations, for effecting this great intention of Jehovah.

Every period of the world has had its peculiar religious errors and corruptions. These, however diversified, may be all traced downward in their roots to a few evil primary principles. They appear externally distinct from each other, yet all flow from him, who as the Father of lies, has been from the beginning the Great Corrupter of the Law and character of God. In one period the grossest idolatry has succeeded in almost effacing the original worship of the Unity in God. In

another, Christianity has been seduced at Rome to corrupt herself by an alliance with Paganism and Judaism. A false Prophet and a written pretended Revelation, have covered with a cloud of fatal delusions one hemisphere of the Christian Church. And in our own times Infidelity, secret or disguised, infects with poison under the name of Liberality, the western nations of Christianity. The watch-words of the French revolution: Liberty—Equality—Fraternity—are the reproduction of the old war-cry of the First Revolution against Religion, and the true Rights of Man. In them, Infidelity is proclaimed once more as at first in those years, when these fatal words were baptized in the blood of millions of men, who were sacrificed to the selfishness and ambition of man. In all seasons the warfare has been the same between the power of evil, and the slow working principle of Divine Grace in man; whilst unhappy man has been the agent of evil against himself, when ineffable love designed only unmixed good for him.

As an offspring of Infidelity in our country, and one of that giant brood with whom it is the duty of the elected champions of the faith to contend, there has appeared the principle of excluding Religion from Politics. In other words, an attempt has been made to overturn by another means the whole practice and frame-work of the Bible, which teaches man every where that National councils, designs, warfare, institutions, laws, and œconomy, can only be founded in stability upon Religion; and that the more completely Religion is entwined, twisted in, and woven up with all the great and all the little concerns of the State, so only in reality does man secure for himself a blessing from

God, and recognize the divinity of Christianity in the Bible.

The opposite principle is most probably as old as the practice of Cain and his generation, who were, it is likely, the first Infidels, and excluded God from all their concerns, personal or domestic, social or national, and lived like fools or beasts, without God in the world.* The exclusion of Religion from the councils, the institutions, and the forms of civil Government, when asserted by a Christian, is a wicked absurdity; but when maintained by an Infidel, is the prime article in his creed, which denies the truth of Revelation, and God's particular Providence in the world. It seeks to deprive God of his sovereignty over all the kingdoms in the world, and what more wicked and wholesale absurdity can be advocated by one who is called a Christian? For if he rules them all, heathen as well as Christian, and there is "no Power or Government but of God," his rule should be acknowledged as the cardinal virtue of all politicians; and the Christian Religion ought to form the grand basis of every constitution in the government of every Christian nation.

Rom. xiii.
1.
Ch. ii.

Dan. iv. 34,
35.
Ch. ii. 44.
Verse 21.
Ch. iv. 23.
Ch. vii. 14.
Ch. xiii. 1.
Jer. i. 9, 10.
Ch. xviii. 7.

In the Prophecies, the politics, or civil government of men amongst the nations, are constantly introduced, as agents, by which God effects his changes in empires and his purposes for his Church. Political causes are the springs and levers of his celestial machinery. The rise and fall of kingdoms, the character of monarchs,

* The celebrated reply of Cain, "Am I my brother's keeper?" embodies in its defiant energy the true principle of infidelity, which thrusts God away from human concerns, and bids him leave man alone and keep to himself. Gen. iv. 9.

the change of governments, are all distinctly introduced when they affect the Church, because they are under His control. To imagine then the case of a Christian nation, from whose government their creed was excluded, is to suppose a contradiction ; and where it succeeds, the consequences would be fatal to the lasting integrity of that people's belief in Revelation ; for they must become gradually an Infidel and not a Christian Nation. In their co-operating capacity as Religious agents in the hand of God, they are rejected as unfit for this employment. And thus France, though so potent for evil, is a scourge to others and herself, but is impotent for good. For in her case though all religions are considered alike, yet the unwillingness with which Religion is recognized, and the practical Infidelity apparent in her councils at one time, and the bigotted Romanism at another, nullify her influence, and deprive her of her power to do good.

Isa. xxxviii.
16.

I remark however, that in the continual reference which the Prophets make to the political face of things in the world, only those nations are particularly mentioned, with whom the welfare and eventual construction of the empire of Religious opinion by the Church is closely connected.* The heathen nations of India are scarcely referred to, nor is China, or the Polar regions of Africa, introduced, but in such general terms as suffice to prove, that they also in the *last* triumph of Christianity shall, in their kings, emperors, or chiefs, all acknowledge the supremacy of Religion in the Bible,

* Et Scripturæ sanctæ propositum est non externam abaque Judæis historiam texere ; sed eam quæ Israeli populo copulata est. Jerome in Dan.

and all infuse into their political institutions the vital conservatism of the true religion. It is by *the Church* that the conversion of the world is effected. And until the Catholic Church obtains the supremacy over the politics or governments of those nations who can extend Christianity, these distant parts of the world are not mentioned.*

Governments then in Scripture are employed as a machinery for effecting God's purposes. They are opposing powers when they cast off their obedience to him. They are co-operating powers when they accept his Church; kings and queens are its defenders or its enemies; and no greater curse to a nation can be imposed, than a government, which excludes God in every shape from its politics. This has often been the policy, as it is the suicidal poison of Rome. This too is the policy of infidels, and of envious dissenters from the Established Church in Britain. The union of Church and State, of religion and politics, is the true system of polity in the Bible, derived from and found in perfection in heaven, carried out into an example in the Jewish State, recommended by the Apostles and sanctioned by Christ, adopted by Constantine, and it will at last become the leading principle in the glorious Empire of Religious opinion, when the kingdoms of

* Jerome on Dan. ii. The stone cut without hands: *Id est absque coitu et humano semine de utero virginali—mons magnus et implevit universam terram: quod Judæi et impius Porphyrius male ad populum referunt Israel, quem in fine seculorum volunt esse fortissimum et omnia regna conterere et regnare in æternum.*" This is curious as an interpretation of the famous Prophecy by the bitterest enemies of Christianity, the Infidels and the Jews—and correct enough, if when the restoration is complete, this additional Religious Evidence shall be one means of extending one universal religion over all nations.

this world shall become the kingdoms of the Lord and of his Christ, who by the principles of the Gospel, shall reign through the influence of their political rulers, who will be men fearing God, loving his commands, and worshipping the Saviour.

We shall therefore not be startled in discovering the great use which God will make, as he always has done, and will do, of the nations who profess Christianity in this manner, in the restoration of his people. His enemies are also frequently made subservient to his will. They carry on their own designs, but he disposes of them according to his intentions. The descriptions of their proceedings are given in sudden and broad strokes, but the particular outlines must be filled by the events themselves. Enough however is revealed to convince us of great political changes, and of some widespread national movements, which have Judæa for their centre, and are felt like the throes of an earthquake in very distant parts of the world.

2 Kings xix.
25, 26.

THE POLITICAL MOVEMENT AMONGST OTHER
NATIONS, WHICH BECOMES A SECONDARY CAUSE IN
THE RESTORATION OF THE KINGDOM.

The punishment which the Jewish people has suffered, has not been more extreme than their sin, rebellion, and obstinacy from the first, and through so many centuries. Nor must we forget, that whilst anguish and desolation have spread the couch of suffering on which the people nationally have been extended in punishment for so many years, the election

Rom. ii. 5.

Dent. xxxii.
36.

of God in bringing home his truth and spiritual nature to individuals, and in granting happiness within the secret homes of many Jews, have been quite as remarkable, if they could be known, as they were in the times of Ahab, when seven thousand persons or families enjoyed the comforts of his spiritual presence. Now, their political importance and existence have long ceased. The Jew is a dead man to the world and its empires, and lives only to be a constant witness for the truth of God and the Bible. The predictions of Moses are accomplished. Far and wide, like leaves rent by the tempest from the forest, or scattered here and there in masses like sea-weed cast up upon a long desolate strand, the people are dispersed, and yet they are more numerous, and possess more of the elemental principles for prosperity within themselves to form a people, than they have ever done.* It is at such a time that a change may be expected. "The Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and none shut up and left." Their influence is extinct. They have long ceased to contend with their destiny. The last effort was made under Barchochebas, the son of a Star, in the reign of the Emperor Adrian, and then the ruins even of Jerusalem were scattered about, and one million of Jews perished by different kinds of death, or were sold like cattle throughout the empire.† When to human sight there is the least likelihood of any human

* See Appendix on Jewish population.

† "Quando Hierusalem omnino subversa est, et Judæorum gens catervatim cæsa, ita ut Judææ quoque finibus pellerentur—quando cochebas dux Judæorum oppressus est, et Hierusalem usque ad solum deruta est." Com. Hieronymi in Dan. ix.

effort from themselves being successful, and "all their power is gone"—the Lord himself will turn their captivity, and "set his hand again the second time to recover the remnant of his people, which shall be left." Isa. xi. 11.

It will be only less than the miracle of their first entrance into Canaan, because God will employ man in his national combinations of power, as his agent in effecting their return. It will be one of the miracles of Prophecy, or of the Word itself, which is to become the guide and rule of faith to all people. And, like their first Restoration, this return will be brought about by regal desires, and national minds becoming influenced in seeking to construct their kingdom; but producing these events, it appears, not by the sword or by war, as they attempted it in the reign of Adrian; but by treaty and emigration. The secondary causes;—those nations who are thus to be honoured in carrying out the purposes of Jehovah, are called upon "to rejoice with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his people and to his land." Deut. xxxii. 43.

2. A series of remarkable events amongst nations, has always preceded any great change which Prophecy has delineated, in the existence of the visible Church or people of God. Such a combination took place when Babylon was destroyed, when the empire of Alexander was broken and divided amongst four of his generals, when Egypt was overrun by the arms of the Ptolemies, when the Roman Empire was overturned by the irruption of the Asiatic Goths and Huns,* and

* The *clay* and *iron* of the image of the world, Dan. ii, "quando et in bellis civilibus et adversum diversas nationes aliarum gentiorum barbarorum indigemus auxilio." Jerome on Dan. ii.

in all these cases, the language which prophecy held, was to call upon the nations to assemble, to come together and finish and behold the determinate designs of God. Such also is the language of restoration. But it is even more definite and distinct. "Behold, I will lift up mine hand to the Gentiles," because in such events the whole of those nations professing or having any knowledge of Christianity, will be interested in reading of any change in the Jewish state, and have their eyes as spectators, if not engaged as actors, fastened upon the land of Israel—"I will lift up mine hand to the Gentiles, and set up my standard to the people." Some signal and surprising combination of political circumstances will awaken the universal attention of the civilized world to the condition of Syria and her dependencies. "And he shall set up an ensign for the nations;"—they will be attracted to the coasts of Judæa by strong constraining motions, probably of self-interest and empire. The removal of many pre-existing difficulties gradually occurs, in the weakening of some empires who have kept possession of the Holy land; changes in their relations happen; "Go through, go through the gates, prepare ye the way of the people, cast up, cast up the highway," make that which appears improbable to be easy of solution, by the alteration of the balance of power; "gather out the stones, lift up a standard for the people," awaken their attention, and public events shall excite the reflections of both Jews and Gentiles to their relative positions in the world.

Isa. xlix.
22.

Ch. xi. 12.

Ch. lxii.
10.

After a long period of gradual change, which to many minds is imperceptible, revolutions in nations

and wars break out. But the seeds and hidden fire which have been gradually accumulating are apparent after the event. Men are then wise when it is too late. The second French Revolution has now lighted up its volcanic fires over Europe, but the heavings of the irruption were discernible for many past years. The torrent of its old lava-like principles has begun to roll onwards upon the world, but who can predict the course it will be permitted to take? No great change has been ever effected in the world hastily, or without many years of change, "in casting up high-ways, removing stones, passing through the gates," or entrances of thought in the mind of a people, smoothing difficulties, and in preparation. Then the signal comes like a thunder-clap, and astonishes the unthinking, although the clouds have been pregnant with the mighty impulses for many days. "He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Verse 17.

Isa. xl. 12.

3. "The chief of the nations," or those whose power is greatest, are directed to "sing with gladness for Jacob; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel." A religious movement of deep piety through faith in God's promises, amongst some of their people, unites itself with the exterior combination of political events, and a general feeling amongst others of the principal nations results in a strong desire to permit, or actively exert themselves for the restoration of Israel. In what quarter of the world this sympathy in behalf of the Jews will arise, is not exactly stated. The nations however from whom they come are enumerated, and eventually the whole

Jer xxxi. 7.

- Isa. xi. 12. earth becomes in all its "four corners" alive as it were with the rising bones of the miraculous nation. "From Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam (or Persia,) and from Shinar, (beyond Babylon) and from Hamath, and from the islands of the sea.—(They come) from the four corners of the earth." * "They shall fly upon the shoulders of the Philistines toward the West"—For some warlike nation will bring them by their power from the neighbourhood of India in the east toward the west—"they shall spoil them of the east together:" Egypt will not escape judgments and desolation as an ancient enemy of the Jew: and both by natural causes, by torrents of sand, which have already extended themselves over one third of the fertile plains of that country, and by political circumstances, this part of the world shall be punished. "The Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, (Nile, on which its fertility entirely depends,) and shall smite it in the seven streams, and make men go over dryshod." Some of the exiles
- V. 15.
V. 16. "shall come from far, and lo, these from the north country, and from the west, and these from the land of Sinim" (or China.) When the movement for return once commences, it will pervade the world, like an electric net-work of ten thousand sympathetic chords; "the heavens (in the rapturous language of prophecy) will sing; be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted." "I have graven
- Ch. xlix.
12.
- Verse 13.
- V. 16.

* "This part of the chapter contains a prophecy which certainly remains to be accomplished." Lowth on Isaiah.

thee upon the palms of my hands ; thy walls are continually before me. Thy children shall make haste.” Isa. lx. 8.

“ Who are these that fly as a cloud, and as doves to their windows ? ” — “ I will bring them again also out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them — and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.”

4. It is not to be supposed that such great changes as the establishment of new nations, like the former kingdoms of Greece or Belgium ; or the springing up of new nationalities, as the existing feeling in Germany and Italy, in Hungary and on the Danube, or like the future Hebrew kingdom, can be accomplished, without an extensive breaking-up of the boundaries of old kingdoms, and the jealousy and anger of others. Enemies therefore and hostile armaments are alluded to and threatened with conquest. One nation beyond the rivers of Ethiopia, shadowing the land with wings, is threatened with a woe—if they do not assist in Jewish Restoration. They “ send ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto, a nation meted out and trodden down, whose land the rivers have spoiled ! ” — “ All ye inhabitants of the world and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains ; and when he bloweth a trumpet, hear ye.” And what nation have been more remarkable from their origin than the Jews ? Who so sifted, oppressed, trampled on, and despised amongst the na-

Isa. xviii.
1, 2.

Verse 3.

tions ? Their country is deprived of fertility by lying without sufficient inhabitants, and by the desolating consequences of the violent ruins, washing down the soil from the mountains, which formerly were covered with terraces supporting the earth, but now are "spoiled by their rapid streams."

Verse 7. The effects of such a policy are soon apparent, and the treaties and embassies meet with a response from the Jews. "In that time shall the present be brought unto the Lord of Hosts, of a people scattered and peeled (dispersed in all nations and robbed and fleeced by exactions formerly in every country, and still miserably oppressed and despoiled in the Turkish dominions and some parts of Europe); "a present of a people terrible from the beginning hitherto (by miracles and revolutions;) a nation meeted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the mount Zion." Ch. xliii. 4. Then addressing them, he says, "Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; (for to God they have been a witness and living demonstration of his power, and he has loved them for their fathers' and for his Great Name's sake,) therefore will I give men for thee, and people for thy life."

Nations who oppose them must be punished. "Fear not, for I am with thee; I will bring thy seed from the east, (who are descended from those Jews to whom Isaiah then spoke;) and gather thee from the west, (or some parts of Europe on the borders of the Mediterranean sea,) I will say to the north (or Germany, which is now the great nursery of the nation) give Verse 4. V. 5.

up ; and to the south (or India and some parts of Verse 6.
Africa, as the Prophet stood in Judea) keep not back :
bring my sons from far, and my daughters from the
ends of the earth." Thus some, or one nation may
seek their restoration politically, and yet be their ene-
mies, and injure themselves in the event ; and others as
friends and brothers may welcome and assist. "Kings
shall be thy nursing-fathers, and their queens thy
nursing-mothers." Those who actually oppose such a Isa. xlix.
change in Syria will be overcome. Countries least 43.
disposed to resign them must yield. "Even the captives
of the mighty shall be taken away, and the prey of
the terrible shall be delivered ; for I will contend with Verse 25.
him that contendeth with thee, and I will save thy
children." "And I will feed them that oppress thee
with their own flesh ; and they shall be drunken with
their own blood, as with sweet wine ; and all flesh V. 26.
shall know that I the Lord am thy Saviour and thy
Redeemer, the mighty one of Jacob."

5. When this restoration has been thus commenced
by the agency of certain nations, whose mutual jea-
lousies prevent them from appropriating to themselves
the country, and whose aim is therefore to bestow
Syria on the Jews, the news of such a long-hoped-for,
long-sighed-for event ; a change which will be conse-
crated by so many tears, such streams of blood, such
centuries of agony and suffering, must speedily pervade
all the civilized world. Some nations may oppose this
attempt. Fleets and armaments with selfish objects
assembling shall become instrumental in the result.
"The isles (or a great maritime power, whose home is in
the floating islands of the seas) shall wait for me, (shall

commence the work from motives of piety,) and the ships of Tarshish first, (a country lying at the time beyond the pillars of Hercules or straits of Gibraltar) to bring thy sons from far, their silver and their gold with them." "The abundance of the sea shall be converted unto thee (or placed at thy service,) the forces of the Gentiles shall come unto thee." "The sons also of them that afflicted thee shall come bending unto thee." So great shall be the change in the estimation of the world, which the alliance and help of such potent nations will create in favour of the Hebrews. "Thou shalt also suck the milk of the Gentiles, (or be assisted by their political influence and power,) and shalt suck the breast of kings." Then also the destroyers of the country, and those who had possessed it, and may be left in it at the time, "shall go forth of thee, the destroyers, and they that made thee waste."

Isa. lx. 9.

Verse. 5.

V. 14.

V. 46.

Ch. xlix.
17.Isa. lxi.
18, 19, 26.

At the same time, or afterwards, when the restoration has begun, a great and increasing dislike to such arrangements arises, and a fearful combat ensues. "It shall come, that I will gather all nations and tongues, and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, the isles afar off, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord." The former description of the return

of the first bands, appears to allude particularly to their passage in ships by sea from the west and north, Europe and the Mediterranean. And this appears to be mainly from the continents of Asia and Africa, by land in different vehicles, according to the customary mode of travelling in each nation, but not in ships on the waters.

6. Some nation will assuredly suffer political extinction in these great events. Amongst these, Egypt is named, and the prophecies of Ezekiel will be still more signally accomplished. "It shall be the basest of the kingdoms ; neither shall it exalt itself any more above the nations ; for I will diminish them, that they shall no more rule over the nations." "I will sell the land into the hand of the wicked, and I will make the land waste and all that is therein, by the hand of strangers ; and there shall be no more a prince of the land of Egypt." Such is Ezekiel's description two thousand three hundred years since, of one of the most flourishing kingdoms of the world, the cradle of wisdom, of arts, and war. Such is the accuracy of the prophetic historian's pen, for the past condition of the country has been in every century a literal confirmation of the fidelity of the description. And now so great is its truth, that Mehemet Ali, who was a slave and "foreigner," has been its ruler. For "wickedness" and tyranny, his "hand" in iron rule upon it, has surpassed every one. It is gradually becoming "waste" from the blowing of the sands of Africa upon it ; and the "hand" of the Pasha's officers, who are "strangers," fleece and deprive the country of its wealth. The cities, the villages, the inhabitants, the agriculture, "all that is

Ezek. xxix.
14, 15.

therein " groans beneath the desolating rapacity of its present government. Nor are the changes for the future less prolific in political death. The truth of the past is its destiny for ever, " And the sceptre of Egypt (when the Hebrew nation is restored) shall depart away."

Zech. x.
Verse. 11.

The great diligence employed by the agents of God, at the time in procuring their recovery from dispersion and national death, is beautifully described by the Lord's " sending for many fishers (at first) to fish them ; and after will I send for many hunters and they shall hunt them. I will bring them from the north-country, and gather them from the coasts of the earth—a great company shall return thither. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him, as a shepherd his flock."

Jer. xvi.
Verse 16.

Jer. xxxi. 8.

Verse 10.

7. Two remarkable predictions will terminate this section of the inquiry into the political circumstances of surrounding nations, at the time of Judah's restoration. Four powers seem to be selected as forming amongst themselves a combination for the erection of this new kingdom. The prophecy is found in Zechariah, and under the fourth period of time, when the Jews had actually returned from Babylon, and were not yet finally dispersed. "Then lifted I up mine eyes, and saw, and behold four horns, and I said unto the angel that talked with me, What be these? And he answered me; These are the horns which have scattered Judah, and Israel and Jerusalem." For in the prophetic language, a horn, as is well known, is the emblem of power in the east, and signifies a kingdom,

or combination of men possessing such a power. The four great Empires, seen by Daniel in the image of Nebuchadnezzar, were these four horns ; for Babylon, Persia, Greece, and Rome, have been the monarchies under which the Jewish power has been scattered and broken. We see their work in the present condition of that people, and our minds behold the effects of their arms in the dispersion of the Jews in all nations, and are thus connected by them with the past tribulations of Jerusalem and Judah.

Immediately connected with their restoration—"The Lord shewed me four carpenters. Then said (Zechariah), what have come these to do ? And he spake saying, These are the horns which have scattered Judah, so that no man did lift up his head ; but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it." The four great monarchies in the emblem, push, overturn, scatter, and drive away the holy people, as we behold them this day removed into all nations. *The restorers*, as by their emblem, construct, build up, lay the foundations by treaties, and square all interests, like carpenters erecting a large pile of building. They are engaged in combatting the remains of the four monarchies ; in Europe the relics of Rome ; in Constantinople, Syria, and Egypt, the remnants of the Grecian, Persian and Babylonian empires, oppose their designs. Still it will be effected, for they shall wear them out, and "fray them" by treaties, by arms, and by conquest.

These mystic builders cannot belong to any of the four empires, for they oppose their proceedings and

remove the effect of their desolations. Neither can it allude to the four successors of Alexander, because the fourth horn, or Roman empire, had not then begun to scatter the Jews, nor did these four kings do anything to restore, but on the contrary in the persons of Antiochus in Syria, and Ptolemy in Egypt, they oppressed and spoiled the Jews. It is clearly future, unfulfilled, and refers to the political restorers of the Hebrew people.

But this vision is repeated again under a new emblem, and without the introduction of the four hostile monarchies. "And I turned and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains, and the mountains were mountains of brass." This metal in Daniel's image signified the third, or Grecian monarchy, and brass, ("the brazen-coated Greeks") * became an emblem which represented Greece. The chariots or four powers which aid Judah come from that country, or from the straits of Constantinople, or the mountain-passages of those numerous islands, and narrow seas, which lie to the north-ward of Judæa.†

Zech. vi.
1.

* Prideaux pt. i. b. 8. "Χαλκοχιτῶνες. Ἀχαιοί."

"Quod recti æneum dicitur: Inter omnia enim metalla æs vocalius est, et timet clarius, et sonitus ejus longe lateque diffunditur, ut non solum famam et potentiam regni, sed eloquentiam Græci sermonis ostenderet." Jerome in Dan. ii.

† The colours of red, black, white, and mixed grey, might be associated with the *scarlet* colours of England, the *black* eagles of Russia, the *white* colours of Austria, and the *mixed* assemblage of states which make up the kingdom of Prussia. The first chariot, which carries the symbols of Britain, runs to and fro throughout the earth. This is their command, and they quiet His Spirit, or in plain language, carry out God's designs by their empire. The black and white are engaged in the North in the same mission. And whatever power is the fourth, or may become the fourth, the South is its province.

This vision abruptly terminates with a declaration that in these four mystic powers, the designs of God will go forth ; one nation will pervade by its arms, and run to and fro by its commerce in all the earth ; another power belongs to the northern parts of the then world or Russia and Austria ; and the fourth becomes connected with the South. But into any particular application of such powers I cannot enter. They stand associated with the four builders, are probably a repetition of that vision under other emblems which describe their armaments, and define largely the fields of their enterprise ; and are doubtless associated together for the restoration of the Jews, which is again mentioned in the same chapter.

Verse 2.
V. 3.
V. 4.
V. 5.
V. 6.
V. 7.
V. 8.

Thus we find undeniable evidence, that a series of political changes and circumstances, is closely connected amongst the nations in Europe and Asia with the restoration of the Jews, and are made instrumental in effecting this prophetic event. Hence it results that this, like all other changes, which have scattered the power of that nation, will be brought about by God through the agency of man. And our part as a nation should be taken to side with the Jews in any of these political changes, or assist by our national influence in effecting them. Kings and Queens are to nurse them into power and national existence. Each man in a free country is a unit of strength. Each voice is a note of distinct sound, which when combined with others produces stirring harmonies, and utters deep thoughts, and breathes forth ardent desires. Such too is the Christian's voice of individual prayer. It is represented in mystic language as ascending in a com-

Dan. ix. 2,
23.

mingled cloud with those of others, like incense from the Great High Priest's hand, before the throne of God's designs. It is most sweet, for it repeats the intentions of Jehovah, and presents the utterer of the prayer on his knees as a servant. It is most prevailing, for if fervent it is effectual and moves God much. It may be put up in public and in private, for it can never weary the mind of Him, who as a Father loves to be intreated, and delights in the intercessory voice of that beloved Son, who always unites his advocacy with the faithful prayers of those who are loved and heard for His sake.

Rev. viii. 3,
4.

DISSERTATION VIII.

Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.—Is. lii. 2.

A PECULIARITY IN PROPHETIC DESCRIPTION.

THERE is a peculiarity in the Prophecies, which without a little reflection may appear to weaken the general result of our examinations. The extracts and particular incidents I have already selected from them, are taken apparently at random from several prophets, and if this mode of interpretation was really followed, the Scripture might be made the advocate of any wild theory, and give its sanction even to the greatest crimes.

But this method of comment and explanation is to be repudiated by all judicious inquirers, is destructive of all candid elucidation, and can yield no satisfaction to those who seek to understand the common sense of the Scriptures. I have adopted a plan which rejects all those passages, whose reference and description of the Jewish Restoration is not clear and undeniable, and have placed in one consecutive series, those only, whose revelations are employed in describing this event in its origin, its progress, or its end.

The method of all other prophecies, is followed, we shall perceive, by the sacred writers in these. The style

is consistent with other portions of Scripture, for the Bible, as having but one author, can never contradict itself. It has had numerous prophetic and apostolic Editors, but in their transcription of the revelations of the supreme will, the mind and the nature of God are always to be discovered uniformly the same, unchanged and unchangeable. An abrupt transition from one set of thoughts to another occurs however in the predictions. Sudden starts from one series of occurrences to another take place. A confusion specially designed, is skilfully adapted to render them difficult, and hard to be understood. If the Bible was a book in all its parts so easy to be comprehended, as it is in the simple conditions of salvation by repentance and faith, it would be unworthy of God and a fabrication. In all that relates to the nature of God, the history of the world, of evil, and of human prospects hereafter, it is most difficult, dark, mysterious, and in some places as yet incomprehensible. In everything relating to the faith and practice of a Christian, it is most beautifully clear, transparent, and simple. In one sense it is a child's book, a school primer for all men and children in all nations, when it instructs man in the love, the obedience, and worship due only to God. In the other, when it speaks of prophetic evidence, of the nature of God, of the futurities of other worlds, of the nature of demons and angels, and of their relationship to us, it is profound, unfathomable, and mysterious.

Is. xlv. 15.

Dan. xii. 9,
10.

1 Pet. i. 12.

2 Pet. iii.

Hence it is that Prophecy, which is to be a witness for the truth of Scripture in the latter days, and a miracle asserting God's presence amongst men in a highly cultivated state of society, is made purposely dark and

obscure before the predicted events; and even after their occurrence, it requires much learning, study, and reflection, satisfactorily to connect them with history, and produce by the contact of these seemingly inert points, a sudden blaze of dazzling evidence and light. Numerous particulars resulting out of any predicted event, are therefore scattered up and down amid different Prophecies. Incidents in the establishment of any great kingdom are revealed in different proportions to different Prophets. Some describe the first movements, others the final results. In one passage of the same writer we have a train of circumstances in association with an event, which is broken off abruptly, and then renewed again in referring to the certainty of this event in another passage. All that we have to do in examining the prophets for any particular circumstances, is, deliberately to select only those passages which refer to one great fact, rejecting all others, and then however distant the incidents may be from each other in the prophets themselves, if the seal of any one great fact is placed upon

Is. xlv. 1.
V. 9.
V. 11.
V. 14.
V. 17.
V. 19.
V. 21.
V. 22.
V. 25. *

* As an example, let the verses marked in the margin be read together, and observe what startling strides are taken from one great event to another. The chapter begins as a Prophecy about seven hundred years before Christ. Cyrus is named, and this chapter when read to him might have been the cause of "stirring up his spirit," (Ezra i.) to emancipate the Jews. Their first restoration then is announced—its political terms are clearly expressed, for the Persian monarch proclaimed the Jewish emigration without "price or reward," and decreed the "building of the city." The Prophecy rushes with cherubic outspread wing to the spiritual blessings of that "righteousness" which is found perfected in Messiah. Here follows after the nineteenth verse a great space of time. Another sweep of thought is taken by the Prophet, and from the twentieth, we have a description which can only apply to the religious restoration of Israel to the visible favour of God in his Church in the world, and the universal diffusion of our Religion amongst mankind.

them, we can legitimately connect them together. The destruction of Tyre is described in various passages by several Prophets. Take its destruction as the great leading fact, and you can collect the different passages and combine them together under the signature of the destruction, into a brilliant and minute, though short history, of its actual siege and destruction by Nebuchadnezzar and Alexander; its past condition in the middle ages, and its recent wonderful state.*—Select the downfall of Babylon, and by the same process the many passages in different prophets can be swept together, and all will become united beneath the seal of this great event into a prophetic history, which defines as with the finger of God the march of armies, and the Medo-persian siege, and gradual destruction, and existing condition of this city, for human History.

Thus also it is obvious, we can select the great event of *Jewish Restoration*, and combine under its seal all those passages which describe the various incidents of such an astonishing revolution. The difficulties of prophecy are then much diminished. The history of a kingdom is written out in the designs of omnipresent wisdom on a fair page. By the skilful will of God, it is then divided into detached and small fragments, which mingled together are at first confused, the order of their progression is interrupted, and they demand from man consideration, study, and search before they can become united and be formed into one bright and attractive chapter. By this process therefore I again advance to a selection from different prophecies of some circumstances connected with—

* Prideaux, pt. 1. b. 2. B. C. 584. and pt. 1. b. 7. B. C. 332.

3.—THE NATURE OF THE RETURN OF THE JEWS—
AND ITS CHARACTER IN WAR OR PEACE.

1.—The usual method by which God has changed the government or fortunes of any people, is to prepare their minds for the alteration, by a longer or shorter succession of changes in their own wishes and pursuits, or by bringing upon them some other nation, before whose armies their own counsels and warfare have always suffered defeat. But in both cases, either from the internal revolution or by exterior circumstances, a leader or great master mind amongst them has been conducted by a series of extraordinary events to the possession of the supreme power, and he has been the agent for combining all the distinct and scattered elements of change into one stream of power and revolution. Instances of this nature are so familiar in every page of history, that our time would be unnecessarily employed in producing them as illustrations of the remark. There is no occasion, nor is there any thing in these prophecies to authorize us to expect any alteration in this mode of the divine management of public events. The Restoration, when prepared in its external and interior forces could be effected by these means. And we have to expect that a leader will be raised up from the bosom of some of those noble families which lie concealed amongst the Jews, and in him and by his powerful mind, the scattered desires, patient hopes, and prepared expectations of the people, could be collected and arrayed together to meet the arrangements which

Zech. x. 6.
Ch. vi. 11
to end.
* Hag. ii.
21 to end.

Is. ii. 10.

the Gentile nations might have adopted, in aid of the return of his people. Such a man, or men, would in that day be a "root of Jesse, (and be selected by God, who knows all their generations, from the ancient family of David's father), which shall stand for an ensign of the people, (attracting them by his rank, wealth, and power); to it shall the Gentiles seek, (for they could use his influence in furtherance of their designs) and his rest, (or the termination of his efforts) shall be glorious." The passage is obscure and mystic, but may not on this account be otherwise than literal in its primary fulfilment, and spiritual in a secondary accomplishment by the Saviour. This *two-fold sense* is frequent in Scripture, and two series of events fill up the prophecy as well as one.

2.—It is not to be supposed that such a change in the balance of power in Europe and Asia, can be effected without difficulty, and the most extensive alterations in some kingdoms. Whatever affects Syria, must most materially injure or promote the welfare of the British Empire. Our Indian dominions which God has given to us in the East are too vast, and are so intimately entwined with our present prosperity and power, that we cannot remain unmoved spectators of the present desolation, and the future prosperity of the Holy Land. The question arises, and will be in all its force increasingly

* I need hardly remark, that this is a prophecy *after* the first restoration, addressing itself by a *prophetic personification* of the then governor to the Jewish mind, as a prediction of a future governor in perpetuity at Jerusalem, and is therefore unfulfilled. It also confirms the remarks in p. 147. by striding forward in one vast step suddenly from the first Restoration in v. 19 to the second in v. 23—"in that day" after two thousand years of change and desolation. What almighty energy of thought is evidenced in these sudden illuminations of the whole horizon of time.

felt, as the Turkish empire wanes like her fatal predicting crescent moon to extinction, *who is to have the possession of Palestine?* What balancing power shall serve as an equipoise, between the grasping ambition of some European powers and our own vast territories, and be interposed between them and ourselves in Palestine? That country and Egypt form the sides of that highway, on which our intercourse must move between home and those distant principalities in the East. Great difficulties exist to the transposition of a new people into those Syrian countries. But changes quite as extraordinary have been effected in the world. *Something must be done*, and the most worldly politician will admit, that a new kingdom constructed on the basis of those old limits, would be from Lebanon to the borders of Arabia, almost desirable in existing circumstances in unravelling the perplexed knot of Eastern affairs.

We may rest in quiet assurance upon the letter of Prophecy, that no difficulties, perplexities, opposing interests, restless ambition, or Turkish obstinacy, will prevent the force and succession of events. And yet we may be equally assured that human agency shall be employed, and a great blessing be poured out on those nations who are honoured in promoting the restoration. "It shall come to pass in that day that the Lord shall set his hand the second time, to recover the remnant of his people which shall be left. He shall set up an ensign for the nations, (arming them by the force of circumstances) and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—The adversaries of Judah shall be cut off.—They shall fly upon the shoulders

Is. xi. 11.

Verse 12.

V. 13.

V. 14.

of the Philistines toward the west ; they shall spoil them of the east together." All opposing forces or nations will be overcome, and that which was at one time difficult shall be made easy. " There shall be an highway for the remnant of his people which shall be left."

Verse 16.

3. Such a return, even though at first begun by a few families from one nation, would soon extend its influence, and as public events will point to its completion, it is sure to pervade in a short time the whole world of the Jews. The excitement will be stronger and partake more of enthusiasm, than any other religious event since the beginning of history. The nation is at present " sown " amongst all nations. They have been led by Providence to engage so successfully in commercial enterprizes, that the largest capitalists in European countries are Jews. The men who could influence with a panic, or raise by a combined effort all the European Funds, are the Jews. They are united in trade by bonds of gold and silver to the most influential merchants and bankers. They possess enormous monetary powers, and when once the movement for return has begun, the natural sagacity of the people, combining with influence in their leaders and a large number of their brethren, the expected fulfillment in the dawn of its rising brightness would shed a light upon the nation, which will penetrate like the morning sun's rays through all the world, and the movement will begin to be " like life from the dead."

Rom. xi. 15.

The prophetic pens overflow with brilliant expressions, descriptive of this current of rapid emotion and pregnant hope. The words burn in sympathy with them, as if the prophets had been eye witnesses of the

occurrences. God "sets his own hand" to the work
 "a second time." "He sets up an ensign for the na- Isa. xi. 11.
 tions," and unfurls the great standard of Restoration.
 "The outcasts are assembled." "He gathers together Verse 12.
 the dispersed people." "They fly" by the help of
 their national friends from some places. "They spoil" V. 14.
 others who oppose them. Their mutual jealousies are
 stilled and set at rest. God himself destroys many of V. 13.
 their ancient enemies, and effects marvellous changes
 even in the physical circumstances of some of the sur- V. 15.
 rounding countries, by reducing their population, dimi-
 nishing their fertility, and taking away the value of
 the lands as a possession to others.* Hostile circum-
 stances fall before them as if they moved upon the
 highway of modern improvements in travelling. As a V. 16.
 "ransomed people they shall return, and come to Zion
 with songs, and everlasting joy upon their heads.
 They shall obtain joy and gladness, and sorrow and
 sighing shall flee away." The eastern Jews He brings Ch. xxxv.
 from India: I will "gather them from the West. I 10.
 will say to the north (Europe) Give up, and to the Ch. xliii. 5.
 south (or Africa) keep not back; bring my sons from far,
 and my daughters from the ends of the earth." They Verse 6.
 "come from far" from the north, from the west, from Ch. xlix. 12.
 China. They are "fished" for, are "hunted" out, and
 the tidings are conveyed by their friends and foes. It is Jer. xvi. 16.

* This wonderful change in the number of the inhabitants, and the
 deserted character of the Jews country is astonishingly fulfilling of late
 years. No one seems to know who is the rightful owner of the ruins, the
 towns, and villages. The eye ranges from one mountain top to another
 over the most fertile vallies destitute of inhabitants, and abandoned to
 the luxuriance of nature. The prolific wildernesses of the Holy Land sigh
 for the Jew to take possession.

- declared in "the isles afar off," and the solitary Jewish family in its loneliness and sorrow amid African deserts, or in the islands of the Pacific, in Japan and the Indian seas, is startled by the rumours, and receives the strange intelligence which says, "He that scattered Israel will gather him, and keep him as a shepherd doth his flock." "I will hiss for them and gather them, for I have redeemed them, and they shall increase as they have increased." "They shall remember God in far countries," "shall live," "shall turn again," "shall be brought again," shall be "gathered," "and place shall not be found for them."
- Jer. xxxi. 10.
- Zech. x. 8.
- Verse 9.
- V. 10.

- Their exaltation and public triumph after their forlorn condition and abandonment to despair, are not less striking and brilliant. They have been created and preserved to show forth the glory of God. "They shall be called the Holy People"—"The Redeemed of the Lord—and Jerusalem sought out, a city not forsaken." "Rejoice ye with Jerusalem, and be glad with her, all ye that love her, rejoice for joy with her, all ye that mourn for her—For thus saith the Lord, behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." Their return will be signalized by a change in their common phraseology, and in the habitual language of all persons acquainted with their history. "The days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; But the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into the land that I gave unto their
- Is. xliii. 7.
- Is. lxii. 12.
- Ch. lxvi. 10.
- Verse 12.
- Jer. xvi. 14.
- Verse 15.

fathers." And again in Chapter xxiii. 7, 8., the same declaration is repeated with but a trifling variation. "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine, and for oil, and for the young of the flock and for the herd ; and their soul shall be as a watered garden ; and they shall not sorrow any more at all. I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." Who does not utter a prayer for the perfection of such scenes ? Who will not wish to behold them or hear of them in his own times ? Who would not feel it an honour and a source of thoughtful happiness in his old days, when the pleasures of life must be found within the breast, to reflect, that he had assisted by his voice, or his presence, or his pecuniary aid, or his arms if needful, in helping forward the cause of Jewish restoration and the future Hebrew kingdom ?

Jer. xxxi.
12.
Verse 13.

4.—A serious question arises to every Christian mind that feels the evil of war and cherishes the substantial fruits of Peace—shall this return of the wondrous exiles be accompanied with *warfare* or *in peace* ? The predictions are in this section of the inquiry singularly involved as to the time of the events, but very explicit in regard to some of the circumstances themselves. The Restoration seems more than probable in the midst of a general armament of many nations without a general war. But the return and erection of the kingdom seems *to be followed* by a great conflict, and a most signal destruction of the enemies of the Hebrews. War exists with some adversaries before the return, for "they are ransomed from the hand of those

- Jer. xxxi. 11. who are stronger than themselves." Joel appears expressly to fix a vast assemblage of nations in Palestine, "at the time of the return of the captivity of Judah and Jerusalem." "All nations," in general terms, will come down into the valley of Jehoshapat, as in a battle field, and God will plead with them there for his people. The Jews, raised out of the places where they have been scattered, will be victorious. As the interest attending and opposing their Restoration was so general, so also will be the desire to injure and protect them amongst the nations. Arms of all kinds will be wanted. "Ploughshares and pruning hooks will be beaten into swords and spears." A universal levy of the strong and weak takes place. Mighty armies, "multitudes upon multitudes," the heavens and earth shaking, roaring earthquakes, and terrific thunders, are enumerated as some of the attendant circumstances of this decisive conflict. "But the Lord will be the hope of his people, and the strength of the children of Israel."—Then shall Jerusalem be holy, and there "shall no strangers pass through her any more." "Egypt shall be a desolation, and Edom shall be a desolate wilderness." The new kingdom is in the language of prophecy proclaimed triumphant. "I will make thine horn (or kingdom) iron, and I will make thine hoofs brass, and thou shalt beat in pieces many people." It is God's "determination to gather the nations; that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." And in the next verses he passes on to describe at the same time the restoration and reconsecration of the Jewish nation to God.
- Joel iii. 1.
- Verse 7.
- V. 9.
- V. 10.
- Joel iii. 16.
- Mic. iv. 13.
- Zeph. iii. 8.

Again, in Haggai, who prophesied *after* their first captivity, some great Jewish Leader under the mystic name of Zerubbabel is addressed, and called on to become the political head of the nation ; and connected with this return of the kingdom to the Jews, is " the overthrow of the throne of kingdoms, the destruction of the strength of the heathen," horses, chariots, and riders despoiled and killed. Internal revolutions also amongst the nations who have spoiled the Jews are predicted about the time of their restoration. The turbulence of democracy, the destruction of existing governments, and the possession of the absolute power of the state " as a spoil " to those who were its " servants."*

Hag. ii. 22.
Verse 23.

Zech. ii. 8.
Verse 9.

Spain, Portugal, Germany, and France, have been the most conspicuous nations for oppressing, persecuting, and maltreating the Jews ; and in their interior disorders and civil bloodshed they have been, and will be " a spoil " to the lowest of " their servants." The Retribution of justice for religious cruelty, the fiercest of human passions, has overtaken them. And we have ourselves been purified for our sins and have but as yet narrowly escaped.

The same Prophet in his twelfth Chapter describes again and minutely a vast array of battle and slaughter ; and if the time is to be specified by man, it would seem to be *after* the return of the Jews, and around Jerusalem as inhabited by them. Whether these events are to be classed with those of the Restoration, or whether some of these descriptions should not be united to the

Ch. xii. 3.

* How remarkable is the expression of that great but misled mind of Napoleon, when he said France and its Revolution is *the sun*—see Rev. xvi. 8. what now but v. 10.—France is the scourge of Europe.

Ch. xiii. 9.
V. 8.
V. 9.
V. 10.

last great conflict described by Ezekiel, and mentioned in the Revelation as taking place after the thousand years of the kingdom of Christ have expired, it appears at present most difficult to determine.

In general terms we must conclude, that a state of universal warfare will arise either before the Restoration of the Jews, and connected with that event, amongst many nations ; or that soon *after* their return, a war, fierce, violent, and very short, will be stirred up against the Jews and their new kingdom, in which the special Providence of God will determine the victory in their favour, "and Jerusalem shall be safely inhabited."

Verse 11.

5.—Many Jews will arrive in Palestine by the most unexpected routs, and from the least known places. They will hear of these wonders, and an increasing desire pervades them for a residence and long lost home in Judæa.* At first the restoration will begin, like all such movements, slowly, and by drops, for "I will take you (says God) one of a city and two of a family ; and I will bring you unto Zion."† They shall after-

Jer. iii. 14.

* The longing desire after the Holy City and land in the heart of most Jews, is a most surprising fact in the history of the human mind. What imaginative and ardent feeling is required metaphysically for its existing perpetuity. How singular are the mental characteristics of this people. What keen, worldly, local, commercial sense they shew in making the best of their time in the dispersion—and yet what impassioned, elevated, excited imaginations do they exhibit in their yearning earnestness after a home in Judæa.

† This seems almost begun. Take three periods as a comparative estimate of change. In the age of Constantine, the Jewish inhabitants of Palestine amounted to about *five* hundred. In the 12th century to about *one thousand*, including two hundred in Jerusalem. In 1847-8 to at least *twenty* thousand, including *ten* thousand in Jerusalem.

wards increase by a continual flowing in of new exiles. A remnant of the remnant now scattered abroad, appear at first awakened to a sense of their privileges and possessions. At the present time one hundred thousand Jews are scattered throughout Syria and Palestine. 'They are a poor and afflicted people in the midst' of Judæa. Every year of late their number increases, whilst the Maronite and mixed population of the country is sensibly diminished. But this will not be always thus. A change of public events shall be heard like the first breathings of a distant storm, and then the gathering will accumulate and roll in upon the land in streams. "From the coasts of the earth (they will come), with them the blind and the lame, the woman with child, and her that travaileth with child together; a great company shall return hither." "Lift up thine eyes round about and behold; all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all as with a garment, and bind them on thee as a bride doth." "They come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. I will search my sheep and seek them out. I will seek out my sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day." "I will bring them out from the people and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country." "From the islands they shall come." "Then thou shalt say in thine heart, who hath begotten me these, seeing I have lost my children and am deso-

V. 16.

Ch. xxiii. 3.

Zeph. iii.
12.Jer. xxxi.
8.

Is. xlix. 18.

Is. lx. 4.

Ezekiel
xxxiv. 11,
12.

Verse 13.

Ch. lx. 9.

Ch. xlix. 21. late, a captive, and removing to and fro ? And who hath brought up them ? Behold I was left alone. These, where had they been ? ” “ From beyond the rivers of Ethiopia (in the heart of Africa) my suppliants, even the daughter of my dispersed shall bring mine offering.” *

Zech. iii.
10.

Mic. iv. 8.

Zech. xii.
7.

6.—The central point to which this assemblage will hasten is Jerusalem, and the houses of Judah and Benjamin are the first in their return. “ And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion ; the kingdom shall come to the daughter of Jerusalem.” The new city is most aptly described by such terms, for her mother the ancient city has long since perished. This sacred spot of earth is the centre to which all the religious feelings of the Christian world tend, from which they have all been derived, and it is still the heart of the Jewish people. “ The Lord also shall save the tents of Judah first ; ” the political power for the regeneration of the kingdom may come from some of the dispersed families in foreign countries, before Jerusalem is taken possession of ; “ that the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.” Then the desolations shall draw towards their close, then the end of all violent opposition to the kingdom of the Mountain Stone shall be near its great consum-

* It would not have been difficult to have encumbered these dissertations with many notes on all these and other prophetic points, referring to their past history and present state. But the nature of the examination prohibits it. The loss of the ten tribes, as it is termed, is a most attractive subject. Their return is clearly announced. Where are they ? A large body of Jews exist in Africa. A still larger number in Asia. From these two continents the tribes will return.

mation. "The fierce anger of the Lord shall not return, until he have done it, and until he have performed the thoughts of his heart; in the latter days ye shall consider it."

Jer. xxx.
24.

In the foregoing Section we have had sufficient proof of the return of the Jews from all parts of the world, where at present they are known to exist. There seems scarcely a civilized or wealthy nation, from whose coasts the beloved exiles do not move towards home. We are not to suppose that these countries will be however left without Jewish inhabitants, or that all the Jews now resident in England or any other country, will rise as one man and leave the homes of their dispersion. On the contrary, the prophecy directs us to contemplate the movement as gradual, and as many, perhaps more Jews will remain in their present adopted countries, as will remove by emigration to their ancient land and the graves of their Fathers. The next topic therefore is to inquire in a few sentences after

4.—THE COMPOSITION OF THE NATION EVENTUALLY FROM ALL NATIONS, AND IN THE EXILES OF THE TEN TRIBES.

1.—I need not here repeat those texts which so repeatedly announce the places from which the return is effected, because wherever Jews are found, from thence Jews must come to Palestine. The faith and piety of these men, their confidence in their fathers' God, their communication with the chief persons in the Government of those nations who are prepared to aid them;

Is. xi. 11,
12, 15,
16.
Ch. lx. 4.
Jer. xxxi.
10, 11, 12,
Zech. x. 8,
9, 10.

their wealth which will afford them the means of transit; their influence amongst their brethren; all these are such natural occurrences, and correspond so closely with what has happened to them before, that we have only to follow the books of Nehemiah and Ezra to be persuaded, that other Fathers in Israel and men of rank will be called forth to act as they did, by leading and assisting with the means of transit and money, the numerous bands of exiles who shall at first commence from various places, their return to Judæa. With them will come needy men, poor, of little political importance, of not much faith, and also other persons in the same ranks of ardent piety. These will form a host of servants and individuals filling subordinate and domestic situations. Commingled with them will be a mixed multitude, some as spectators, others as friends to prepare the way before them. Christians and converted Jews will, it is likely, form a considerable company with their increasing tribes. When the first vessel lands its returning exiles, and they leap upon the shore of their fatherland with these intentions of Restoration, the prophetic trumpets will be heard in triumph proclaiming the beginning of this mighty kingdom in the heart of the world.

2.—The nation having been born again, its infancy rapidly passes away. One source of strength and increase of growth arises from the discovery and return of the ten lost tribes. It is almost impossible to examine those passages which speak of the union of all the tribes together in harmony, Government, and Religion, without appropriating such scriptures to the actual recovery of the lost Ephraim. This tribe was the chief or leading company amongst the ten. The

kingdom and population of Israel and its throne at Samaria, is consequently by the Prophets introduced under this title, in opposition to the house of Jacob or Judah, when they speak of its prospects or punishments. The ten tribes were carried away captive into the land of Assyria by Shalmanezzer, about eighty-eight years before the destruction of Jerusalem by Nebuchadnezzar. The country was then peopled by tribes of heathens who were imported from Cathah, Ava, Hamath, and Sepharvaim ; and these uniting with the miserable outcasts of the remnant of Jews still remaining, they began to form one government and people under in later times the name of Samaritans. At this period they were idolaters, and God to effect a change of creed amongst them sent lions into their country in such numbers, that they requested the king of Assyria to supply them with a Jewish Priest and to instruct them in the worship of the God of the Land, as they, according to the prevailing idolatrous notions, called the Lord Jehovah. This was effected by the command of the king ; and a copy of the law, which has come down to our times as the Samaritan Pentateuch, was brought amongst them. The worship of God was established, but mingled profanely with the worship of idols. They kept their own household deities, and in public at Samaria offered sacrifice to the true God. Such a piebald religion, and such religious expediency, like modern infidel liberality, was most displeasing, as it ever is to the Lord. They were punished and afflicted. The people became, it would seem, gradually more truly wise ; and in our Saviour's days he brings no charge of idolatry, but only a charge of *schism* against them. They

1 Chron. v. 26.
2 Kings xv. 29.

2 Kings xviii. 11, 19.
Ch. xvii. 24.

Ezra iv. 2, 11.
2 Kings xvii. 24. &c.

Ch. xvii. 29.

had presumed to alter *the form*, whilst they thought they could retain the substance of true religion, and worship God by sacrifices any where, when Jerusalem was the only place where such typical offerings could be made.

2 Kings
xvii. 23.

The ten tribes suffered therefore a violent deportation several times. They were planted in Halah, Habor, Hara, and by the river Gozan. These places and the cities of the Medes are now not clearly known. Esdras (xiii. 40.) declares that they determined to retire altogether from the Gentiles. They travelled a year and a half, the river Euphrates was divided for their passage, and they settled in a county called Arsarette. Benjamin of Tudela, a Jew in the twelfth Century, gives them a large country and numerous cities in the heart of Asia. Josephus affirms that they existed in his time, distinct and known. But in our days, the place of their concealment is not yet clearly discovered; though we have every reason from the minute description of their return in the prophecies, to conclude, that they will hereafter become known. Perhaps our own arms, and the great extension of our empire into central India may conduce to such a remarkable event.

The new Hebrew nation however, is to be composed at first of the returning families, here and there made up from different nations emigrating to Judæa. Then of numbers from many other places, moved by so strange an occurrence, assisted and helped thither by many nations. And lastly, of an extensive emigration, from the then newly-discovered remnant of the ten tribes or Ephraim.

Is. xi. 13.

“The envy also of Ephraim shall depart,—Ephraim

shall not envy Judah, and Judah shall not vex Ephraim." The ancient hostility between the kingdoms of Judah and Israel is now long ago extinct. No cause for political animosity can arise. And as the kingdom will be restored at first to Judah and Jerusalem, the emigrants from the ten tribes will be content to unite and live under the regal dominion of their first restored brethren. "For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God." They will hear amid the fortresses of their Asiatic mountains the tidings of their brethren's return, and then the wish will be excited for a renewal of their ancient friendship and religious worship.—"Publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel." "Behold the days come, saith the Lord, that I will sow the house of Israel, (the ten tribes), and the house of Judah, (the European Jews), with the seed of man and with the seed of beast." The succession of seasons, the return of day and night, the revolutions of the earth, and the daily rising of the sun, are not more sure, or more expressly the work of God, than are his predictions in the Bible, and his determination to confirm them. Nature in her voluminous pages yields man convincing evidences of God's power and immutability. Revelation in her pages is a book from the same author, and is in all its parts equally immutable and full of evidences of his power. "Thus saith the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant—the two families which the Lord

Jer. xxxi.
6.

Verse 7.

Jer. xxxi.
27.

Jer. xxxiii.
24.
V. 25.
V. 26.

hath chosen—so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob ; for I will cause their captivity to return, and have mercy on them.” “ Ephraim shall say what have I to do any more with idols ? ” A change in many of their religious rites corrupted by so many centuries of isolation will arise. “ When I will bring again the captivity of Samaria and her daughters ” (by the return of many of the ten tribes ;) “ then *I will bring* the captivity of thy captives in the midst of thee.”

Hos. xiv. 8.

Ezek. xvi.
53.

Ch. xvi. 17.
Verses 21,
22.

Mic. ix. 13.

Under the similitude of two staves or sticks, another Prophecy assures us in connection with the restoration of the Jews, of the union between the houses of Ephraim and Judah. Their names are written upon the sticks by Ezekiel at the command of God. “ For Judah one stick and his companions—for Ephraim another stick and his companions. Join them one to another into one stick, and they shall become one in thine hand. Behold, I will take the children of Israel, from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation in the land upon the mountains of Israel—they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.” As a warrior at times, Jehovah speaks and declares how he will lead his people in the eyes of all nations. “ When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.” “ I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place

them ; for I have mercy upon them ; and they shall be as though I had not cast them off ; for I am the Lord and I will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine ; yea their children shall see it and be glad ; their heart shall rejoice in the Lord." Ch. x. 6, 7.

A sacred unity therefore of Religion and government under one king will exist in the newly-restored nation. They shall be no more at schism upon the orders of the priesthood, which really become in the lapse of centuries the preservation of truth, or when forsaken and liberty is abused, are equally destructive to its existence. One nation and one Church, obeying one real head, and uniform in their worship, will present a striking contrast to those years of turbulent warfare, and those centuries of desolate estrangement from the visible Church of God, which they have had and still experience.

How deeply does the Christian sigh for such times ! Their influence would be extensive. More charity, and less scrupulosity of conscience, must result from such an example. Conscience in religious things is necessary, but it may become diseased. When this happens, what divisions, schisms, uncharitableness, falsehoods, faction, impiety, and hypocritical familiarity with God prevail ! How wretchedly deceived are those persons who separate from a Church like ours, where there is pure doctrine, and the infallible authority of the word is alone allowed to speak *ex-cathedra*, and who seek to form new combinations of Christians ! These persons only thoroughly agree in one thing, and obtain their dream of unity in hatred to that Church which has nursed them, whilst they differ individually from each other more than they dissent from her.

DISSERTATION IX.

For the Lord shall comfort Zion ; he will comfort all her waste places ; and he will make her wilderness like Eden, and her desert like the garden of the Lord ; joy and gladness shall be found therein, thanksgiving, and the voice of melody.—Is. li. 3.

THE ACCOMPLISHMENT OF SOME MOSAIC PROPHECIES
—AN INTRODUCTION TO
5.—THE ALTERATION IN THE NATURAL FACE, AND
PRESENT BARRENNESS OF THE HOLY LAND.

1.—PALESTINE, or the Holy Land, is a country of small extent, lying in the Southern part of Syria, and reaching from the foot of mount Lebanon in the north, to the confines of the Dead Sea, and the mountains of Edom in the south. From the borders of the Mediterranean sea on the coast of Zidon and Jean d'Acre to beyond Jordan eastward, the whole country was given originally to the first Jew Abraham, by the covenant of God, and to his posterity for ever. It was a land of great natural prosperity at the time, from the salubrity of its climate and the fertility of the seasons. Two harvests were not unfrequently reaped from the ground in one year. The valley of the Dead Sea was like the garden of Eden in its beauty and abundance before its destruction. Every valley possessed its pe-

Gen. xvii.
8.

Gen. xiii.
10.

culiar soil and productions. The numerous chains of mountains drew down two annual rainy seasons into their capacious bosoms, and the quickening rays of a more than northern sun, warmed and kindled within the rich soil of every little nook and retired covert, the luxuriant fruitfulness of each species of fruit known to either temperate or Indian climates. It was "a good land," "a land flowing with milk and honey," in the abundance of the herbage which it presented to the numerous herds of cattle and sheep, which could be thus kept at little expence and great profit; and its very air was loaded with the scent of the numerous honey bees, whose labours were shortened and whose swarms multiplied without number, by the ever changeful yet never removed carpet of flowers which nature was always busy in spreading upon every portion of the country. Grapes were so abundant as to be a proverb for their luxuriance. And so common even now, as to be used by boiling like a kind of thick syrrop at every meal.* Corn and cattle, the two great sources of wealth to every country, were the staple commodities of the land. It seems to have been one of the earliest regions which man inhabited after the flood, and to have yielded for the longest period the pristine vigour of nature to man, after his life and strength were wisely diminished by God's providence from the era of the deluge. Giants, and men of might, the awful fathers of the present nations in Europe and the East, there strode in solemn dignity, or reposed amid the shadows of its hills and vast forest trees. And after these mighty forms had been gradually removed,

* Elliott.

Deut. iii.
11, 13.
Numb. xiii.
32.

their posterity still remained, and slowly became in each generation of less stature, amid the mountains of Palestine, when in every other part of the world the gigantic offspring was extinct. Natural causes operated to preserve such a race, and the atmosphere of the primeval earth still appeared to linger for several centuries around the deep vales and lofty pinnacles of this most lovely and most heathful of all lands, and at last deserted them with regret.

In the possession of the Israelites, its natural powers of fertility became elevated to the utmost limits of prolific abundance, by the industry and perseverance of that nation. As each man became a small proprietor, so every family possessed an inheritance of ground which was made in all its capabilities a lovely garden. The sides of the roughest mountains were ornamented with wide terraces, which upheld the rich mould of a successive range of gardens, extending from the deep bosom of the valley to the cool and rocky pinnacles of the mountain. Each terrace as it rose into a cooler atmosphere, bore upon its breast a different crop, and was arrayed in the colours of every species of fruit, from the Pine-apple, that ripened in the sultry heat of the lowest regions, to the blushing orchard apple, and humbler berries of our own gardens, whose cool juices required the bracing atmosphere of the higher parts of the mountain ranges. Thus every portion of the land as a hanging or a wide extended garden, sent up a constant cloud of fragrance, like the incense of prayerful thanksgiving unto Him who was in a peculiar sense the Giver of all, and the king of this country.

It was a land of miracle from that awful day when

Sodom and the cities were burnt up by fire from heaven, and sunk in ruin into the slimy pit prepared for their reception. It has been a land of miracle during its possession by the Jews. And miracle is written in characters not to be mistaken upon its face at this time. All its ancient fertility has been obliterated. As if the earthquake had become its only tenant for centuries, its vallies and mountains are riven and dislocated, shattered and torn, heaped with rocks and gravel, deprived of soil, and wasted as if burned repeatedly with fire. The heart of the modern traveller becomes oppressed with a profound melancholy as he moves in silence over the vales. Or when standing upon the summit of some precipitous range, he overlooks a wide extended plain, his eye wanders gloomily upon the deserted face of this which was once the glory of all lands, and he turns in wonder to those pages that describe its original fertility, and exclaims in the language of prophecy "what meaneth the heat of this great anger? Wherefore hath the Lord done thus unto this land?"—Its rain is now "powder and dust." The heaven above it burns with glaring heat, and the parched eye of the wanderer turns from it most gladly as if it was converted into scorching "brass," whilst the earth around him, baked by this intense heat, is cloven into fissures, is dark with the pangs of sterility, and resounds to his feet and staff like "iron." We go now from our own country, which was in the time of Moses "a far land," to the country which had been the nursery of all our religious hopes and faith, and in utter astonishment we ask, 'Where is the milk and honey of this country, when now water is so scarce as hardly

Ch. xxix.

24.

Ch. xxviii.

24.

Verse 23.

Deut. xxix.

22.

to be obtained ? Where now are its gardens and terraces, when the sides of the mountains seem swept by a vision of desolation ? " The plagues of the land " are numerous and intolerable ; by night in myriads of insects which deprive the weary traveller of sleep ; and " the sicknesses " which the Lord hath lain upon it, often afflict the wanderer with opthalmia, with fever, or sudden death from the plague, and diseases arising from the heat of the climate and dejection of spirits with which one becomes oppressed, when surrounded by the monuments of such miraculous desolation.

If you turn towards the sea coast, the sea itself seems to have slowly retired from the melancholy spectacle of its woes, and has left many cities inland, which we know were formerly on its shores. Rocky pinnacles that existed as islands, stand up in sullen desolation amid low levels of sand and stones, whilst an onimous silence, disturbed only by the solitary shriek of some bird of prey, reigns profoundly on all sides. The cities are cities of the dead. Tombs cover the land. The inhabitants are scattered from each other and live in single hundreds, surrounded by hundreds of thousands of monuments, each witnessing to the populousness of former generations, and the present sterility. From millions, the population of Syria has diminished to thousands, and from thousands to hundreds, whilst in some places, single families alone remain, to declare that the land is weary of its present inhabitants and calls for its ancient tenants. The mystic Euphrates, which has been hitherto flooded by streams of Arabians and Turks, is fast drying up, and the way for the emigration of a new people to regenerate these kingdoms is rapidly preparing.

If you proceed into the interior, vast plains covered with a succession of brilliant flowers arrest the dejected eyes of the traveller. The soil is secretly pregnant with a hundred teeming harvests, yet there is no one to reap them, none to sow; and the ruins of villages, castles, palaces, and ancient cities meet the sight in every direction. Birds of prey soar in silent attention over these places. Wild animals of the chase make their homes among the relics of a nation's greatness, and jackalls, and wild dogs howl from the depths of their old vaults and ruined habitations. Now and then a few wild Arabs scour across the plain upon their noble horses, or a few oppressed and despairing villagers are seen in their women and old men, with melancholy movements endeavouring to gather in the scattered ears of wretched harvest, whilst their sons and husbands have been driven by force away to become the military slaves of a cruel master in Egypt or Turkey. The whole country seems abandoned to the robber Arabs, and their countless migratory tribes. Human life is insecure and uncertain. No one who sows knows who will reap his harvest, and those who hastily gather it with their weapons by their sides, hurry it home like men who are stealing from a land which is not their own. The traveller watches every distant cloud of dust, lest it should reveal the glittering gun-barrels or spears of a robber horde. Rapine plunders and makes it a temporary home. Men of peaceful commercial or agricultural pursuits choose any country inhabited even by savages for their residence, rather than these the most ancient seats of civilization, and the richest country. In the heart of the best portion of

the world, at the head of the most renowned sea, with ports that were originally the mistresses of the most lucrative commerce between the East and West, it is inhabited only by necessity, and man snatches a hurried and feverish existence without comfort or settled security from its plains and mountains.

The desolation is almost complete, yet the population of late years goes on diminishing, and will do so until the mystic river of Turkish strength becomes "dried up," and "the way of the kings of the East," or Jews, shall be thus prepared. The rivers appear to have all diminished in volume and breadth. The springs, which in ancient times flowed and wept for very joy in every ravine and on the sides of all the hills, are parched up and wasted; their rocky urns are filled with dust: and the repeated earthquakes have probably been the messengers sent to recall them for a time into their deep recesses, for they are no longer to be found. Kishon, celebrated in the Scriptures for its rapidity, is only now an uncertain stream, foaming with sudden violence, or creeping as an insignificant brook along the plain. Yet rains are abundant. The houses, built of mud, are often carried away before the unexpected torrents, and springs burst out suddenly even within the bed chambers, and are then as suddenly withdrawn. The roofs of the houses are frequently on a level with the mule tracks, and the traveller in rainy seasons falls to his astonishment through the softened mud roof into the midst of the Arab or Jewish family below.*

In no other country in the world, is there such a mass of arid rocks without a particle of soil, as on these

* Elliott.

mountains of Judæa, which were formerly so renowned as the most beautiful and fertile gardens in the earth. The ancient terraces upon their sides are all in ruins. The violent rains wash down the mould into the vallies; and the rock, which is always in a state of decomposition and thus furnishes new soil, is yet at the same time swept so clean, and washed as if by the hand in every season, that it remains a hideous spectacle of barrenness and desolation. The mountains themselves are split into a thousand different forms. They look like castles and ruined towers; like giants changed into stone whilst brandishing their arms; like gloomy spirits frowning over monstrous abysses of devastation; like the remains of a former country, which had been wholly devoted to destruction by earthquakes and the avenging whirlwinds of God. They seem to be a fit home for the thunder, a proper cradle for tempests, the wonder of every traveller, and the terror of each inhabitant in their precipitous vallies. Mighty sounds like more than mortal groans are heard at times in their deep ravines. Vast explosions, as if from artillery, awaken a hundred sullen echoes. The eagle soars and screams about their splintered rocks, the jackall howls and barks, and owls shriek and flit in the darkness of their shadows; but man flies into the valley or pitches his tent in the plain, and never enters their recesses but with melancholy apprehensions of some unknown calamity, and always quits them with relief and joy.

“ The whole land thereof is brimstone and salt and burning, it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord over-

Deut. xxix.
23.

- Verse 27. threw in his anger and in his wrath." The spirit of Moses, enlightened by the Spirit of God, has brooded over the very appearances, which from modern travellers I have attempted to delineate and bring together.* When from Nebo and its hill Pisgah, he beheld that "goodly land," how marvellous is it not, that he should have been able just before to pen these sentences, as features of its present altered appearance? Who could thus obliterate its loveliness but God? What could man do to change a whole country in its seasons, rivers, springs, and rains? Who but God could have foretold its barrenness now, and have then revealed in the midst of its pride and beauty unto him, who as his prophet, wrote these things for the instruction of far nations, three thousand two hundred and forty eight years before these events were brought out in our times and presented to our minds? "The anger of the Lord has indeed been kindled against this land, to bring upon it all the curses that are written in this book" of Moses. The Lord has accomplished the prophecy in our days, and in our sight. Its fulfillment is literal, is perfect, is undeniable. Time has been long in travail, but brings forth the event at last, as the offspring of its own words. We see also the Jews "rooted out of their land in anger, and in wrath, and in great indignation, and cast into another land, as it is this day."
- Ibid.
- V. 28.

Every country when interrogated by this mighty and minute prophecy, replies by the history of its persecutions, and reveals the afflictions of the Jew. The miracle-stricken nation has been smitten by the rod of

* Chateaubriand. — Elliott. — Lamartine. — Lord Lindsay. — Walks about Jerusalem.

their Prophetic Legislator. The veil with which he covered his face, has been lifted up by the hand of eighteen centuries of wrath. "Oppressed and crushed alway," his people have been "mad" at times "for the sight of their eyes," and would willingly have committed suicide on themselves with unknown horrors, if it had been possible to destroy that which was in them indestructible, because the hand of God has marked them with the mystic characters of perpetual existence, and they must bear their shame and their glory "upon them for a sign and for a wonder upon their seed for ever." They cannot die. They cannot escape from the prison of this world. Nature rejects them when they appeal to her for relief, the grave refuses to receive the corpse of this people, the wildest solitudes and the most populous kingdoms are alike leagued to perpetuate the captivity and preservation of the man of Jewish blood; he bears a life that cannot be taken, and is an unwilling witness for his Creator before the universe "in hunger, and in thirst, and in nakedness—with a yoke of iron upon his neck," "scattered among all people," "plucked from off his own land," "separated unto evil," "until when all these things are come upon them—and they shall call them to mind among all nations whither the Lord their God had driven them;" "then he will have compassion upon them, and return and gather them" from all these nations.

The unfulfilled portions of the Prophetic pen are not less sure. They are things revealed for the instruction of us and our children. And from the splendid demonstration which the present condition of the country and the people yields to the truth of the Scripture, as the

Verse 46.

V. 48.
V. 63.
V. 64.
Ch. xxix.
21.
Ch. xxx.
1, 3.

word of God, let us now seek to ascertain how this land is to become changed, and to what condition of fertility and luxuriance it will be restored, when its old inhabitants, by their descendants, shall again be called to enter into its regions, and Judæa shall receive them as the rightful possessors, whilst it has rejected and wasted all its conquerors.

THE FUTURE CONDITION OF PALESTINE.

2. We may gather more distinct images from the prophetic declarations, if we contrast the different predictions of the future with some of the living features of Palestine, as their mournful character is impressed on the mind of the traveller in our times.* He moves in loneliness and depression, wearied with the heated glare of the day, and in a melancholy though excited state of mind over the waste places of the land in "a soft and chalky earth, which has been formed by the gradual wasting away of the calcareous rocks, and swallows up our footsteps. This portion of the country is so shockingly barren, that it does not even possess the semblance of a bit of moss. One can only discover here and there some tufts of thorny plants, as pale as the soil that produced them, and covered with dust like the trees on the sides of our highways during summer. The mountains present the same appearance, clothed in white dust, without a shade, without a tree, destitute of herbage and not even possessing a scrap of moss."†—How different are such scenes from those in

* Chateaubriand *Itineraire de Paris a Jerusalem*. v. 3. p. 140. † p. 146.

which Isaiah exults, when "the wilderness and the solitary place shall be glad for thee, and the desert shall rejoice and blossom as the rose." *Now* says the observer of its present condition,—"if I should live a thousand years I can never forget that desert, (where Jerusalem first appeared) and which seemed still inspired with the majesty of Jehovah, and the frightful terrors of death." * *Then*, "the fruit of the earth shall be excellent and comely, for them that are escaped of Israel." "It shall blossom abundantly and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, (which is a mountain covered with forests,) the excellency of Carmel and Sharon (remarkable for their green verdure and flowers;) they shall see the glory of the Lord, and the excellency of our God." Is. xxxv. 1, 2. Is. iv. 2. Ch. xxxv. 2.

Jerusalem is *now* a melancholy city, dilapidated within, fortified strongly without, and filled with misery and ruins. The approach to her sacred walls is thus described. "The country,† which up to this moment had still preserved something like verdure, now became barren. The sides of the mountains expanded and assumed a more sterile and sublime appearance. Soon after, all vegetation disappeared, not a blade of grass could be discerned. The amphitheatre of mountains was then tinted as with a red and burning colour. We travelled laboriously for an hour amid these mournful regions, to attain the summit of a hill at a distance before us. Arriving here, we rode for another hour upon an elevated and naked plain, sown as it were with rounded masses of stone. Sud-

* p. 119.

† p. 117.

denly, at the extremity of this plain, I perceived a line of gothic walls flanked with square towers, enclosing apparently the roofs of some buildings. At the foot of these walls appeared a camp of Turkish cavalry in all their oriental pomp : The guide exclaimed, ‘ Behold the Holy City—Behold Jerusalem ! ’—What a contrast is the present with the future, for “ whereas thou hast been forsaken and hated so that no man went through thee, I will make thee an eternal excellency, a joy of many generations—thou shalt call thy walls salvation and thy gates praise ; thy sun (or thy Political Government in the sacred prophetic language,) shall no more go down, neither shall thy moon (or Established Church) withdraw itself ; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.” *Then*, “ all the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem ; and it shall be lifted up and inhabited in her place, and men shall dwell in it and there shall be no more utter destruction ; but Jerusalem shall be safely inhabited.” Now contrast this futurity of change and local definition of prospective hostility with the following picture of the Holy City in our days. “ We perceived Jerusalem through an opening in the mountains, I did not at first know what it was, as I believed it to be only a mass of shattered rocks. The sudden apparition of this city of desolations in the midst of such wasted solitudes, had something about it altogether fearful. She was there indeed the Queen of the Desert.” *

Is. lx. 15.

Verse 18.

V. 20.

Mic. xiv.
10, 11.

The greater portion of the country is at present

* p. 145.

composed of mountains and elevated plains which are lying abandoned and forlorn, without inhabitants; but hereafter, "thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away." If in these days of change, when the most distant parts of the world are brought into neighbourhood with each other, you compel the gigantic elemental powers of fire and water to land you upon the shores of this Holy Land, "when a traveller enters into Judæa, a great lassitude rises upon the spirits. But when in passing from one solitude to another, and space stretches in limitless expanse around, by degrees this weight on his mind is removed, and a sacred awe is felt, which far from depressing the soul gives a fortitude to, and elevates the powers of the mind. The most extraordinary forms of objects declare it to be on all sides a country which has groaned under miracles. The burning sun, the fierce eagle, the barren fig-tree, all the poetry, and all the painting of the scripture are here. Every local name retains within it some mystery, every cavern speaks of futurity, each rocky height reverberates the accents of some prophecy. God himself has spoken within its borders. The wasted rivers, the cloven rocks, the yawning tombs attest this prodigy. The desert seems still stricken dumb with terror, and as if it had not yet dared to break that silence which was felt when the voice of the Eternal had been heard." * And if in some future times after the restoration shall have been completed, you were then again privileged—oh how highly privileged! to

Is. xlix. '9.

* p. 149.

disembark on these places, the prophetic pen will be your fellow-traveller, and shall declare the change, "For the Lord shall comfort Zion, he will comfort all her waste places ; and he will make her wilderness like Eden, and her desert like the garden of the Lord ; joy and gladness shall be found therein, thanksgiving, and the voice of melody. The redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head, they shall obtain gladness and joy, and sorrow and mourning shall flee away." As yet they are outcasts and exiles in their own city, "they are there all clothed in rags, seated in the dust of Zion, employing themselves in seeking for the insects which devour them, with their eyes fixed upon the temple. Those who come as strange Jews to live in Jerusalem live but a short time. And those who are in Palestine are so poor, as to be obliged every year to send a begging mission for alms amongst their brethren in Egypt and Barbary."*

Is. li. 8. her waste places ; and he will make her wilderness like Eden, and her desert like the garden of the Lord ; joy and gladness shall be found therein, thanksgiving, and the voice of melody. The redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head, they shall obtain gladness and joy, and sorrow and mourning shall flee away." As yet they are outcasts and exiles in their own city, "they are there all clothed in rags, seated in the dust of Zion, employing themselves in seeking for the insects which devour them, with their eyes fixed upon the temple. Those who come as strange Jews to live in Jerusalem live but a short time. And those who are in Palestine are so poor, as to be obliged every year to send a begging mission for alms amongst their brethren in Egypt and Barbary."*

Verse 11. From Jerusalem, the views are equally sorrowful and oppressive. "The surrounding country is frightful. On every side are naked mountains, of rounded summits or terminating in broad plains, whilst many of them, at greater distances, assume the appearance of ruined castles or mosques. These mountains are not so wedged together as not to present intervals through which the spectator beholds others scenes ; but by these openings you only can discover plains covered with rocks like those which are immediately in front."† But from Jerusalem hereafter these views will be altered, and though the great natural features may re-

* p. 253.

† p. 251.

main, yet man and his habitations, and man and his associations will change the colouring of the whole landscape. For "again in this place which is desolate, without man and without beast, and in all the cities thereof shall be an habitation of shepherds, causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord." Then, fertility will be the distinguishing character of a country which now is remarkable for its barrenness. "Wheat," and "wine," and "oil," "the young of the flock and of the herd" shall be abundant. Domestic enjoyments are to startle the echoes of these mountain deserts with unwonted sounds. "Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."—"The most extraordinary contrasts render these sacred places more striking; for on coming out of the place (where Christ was born at Bethlehem,) and in the grotto where you had found the wealth and the arts (in the numerous gold and silver vessels offered to the Church) as well as the religion of a civilized people, you are transported into a profound solitude, in the midst of ruined Arabian dwellings, surrounded by half naked savage and unbe-

Jer. xxxiii.
12.
Verse 13.

Jer. xxxi.
12.

Verse 13.

Amos ix.
13.

lieving Mahomedans." * Places which formerly resounded with the bustle of Jewish life, and heard the cries and witnessed the miraculous glories of the God-man Saviour, and are now in the hands of infidels and tyrants, shall be again inhabited by the rightful people. "I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them saith the Lord thy God."

Amos ix.
14, 15.

The remnant of the Jews now residing in the country are so poor, as to live on public alms from all the Jewish people. But hereafter God declares "for brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." The metallic riches of the mountains have never yet been fully wrought, but they would seem to be most abundant. Coal mines have been already discovered, but the exhausting despotism of Turkey, which eats the heart out of its own strength, has hitherto sealed up all this mineral wealth.* It is preserved by the dispensations of God's government for the Jew, and for him alone. Miserable as the Holy country is at present, it shall eventually "be no more termed forsaken, neither shall thy land any more be termed desolate, but thou shalt be called Hephzibah and thy land Beulah, for the Lord delighteth in thee and thy land shall be

Is. lx. 17.

* p. 140.

† See the accounts of the late expedition to Syria against Acre.

married." The country owes a great portion of its barren condition to the violent tempests of rain, "the rivers have spoiled the land;" but a singular alteration, resulting from natural causes as secondary agents under God, will occur, for "then he shall give the rain of thy seed, that thou shalt sow the ground withal." "Wheat" in abundance, "fat pastures," "cattle," "oxen," "asses," and "provender" without stint shall cover the face of the land. "And there shall be upon every high mountain, and upon every high hill, rivers, and streams of waters." The changes effected by earthquakes have produced apparently the present deplorable state of Judæa. But the same commissioned agents can at the appointed time effect new results, and cleave the primitive rocks and mountains once more into channels for fertilizing springs. Even now, whilst I write, the earth has been shaken for some years with great earthquakes in those countries; and the neighbouring Ionian islands, which we hold, are every year increasingly visited with these awful messengers of divine Providence. Jerusalem herself has been moved to her foundations by their effects, and the land heaves as if with the expectant pangs of a nation coming to the birth.

The valley of Sodom, and the surrounding country, where the guilty cities of the plain luxuriated in the pride of abundant and careless wealth before their great overthrow, have always attracted the feet and eyes of all travellers. Its desolation is a proverb. The curse of God is written in the same characters upon the place, as when after the destruction witnessed by Abraham, he stood and contemplated the remains of

Ib. lxii. 4.

Ib. xviii. 2.

Verse 7.

Is. xxx. 23.

Verse 25.

Gen. xix.
28.

its former beauty, and found "that its smoke went up as the smoke of a furnace." Its existing condition is thus—"The valley contained within these two chains of mountains, looks in its soil like the bottom of a sea, from which the water had for a length of time receded, made up of long reaches of salt, an expanse of dried mud, and shifting beds furrowed as it were by the waves. Here and there wretched shrubs grow with difficulty in a soil deprived of vitality; their leaves are enervated with the salt which has nourished them, and their bark has the smell and taste of smoke. Instead of villages, the ruins of a few towers are perceived. Through the body of the valley a discoloured river flows, and moves slowly and with painful regret towards that pestiferous lake in which it is utterly lost. Its course is alone distinguished in the midst of the sand, by the reeds and willows which grow on its margin; whilst the Arab conceals himself amongst these reeds to attack the traveller and plunder the pilgrim. Such is the river Jordan! And this lake is the Dead Sea! It appears to sparkle; but the guilty towns concealed in its bosom have poisoned its waters. The solitary depths afford a home to scarcely any living creature, no vessel (until lately) has ever floated on its waves; its banks are without birds, without trees; have no green herbage, and its water painfully bitter to the taste, is so heavy, that the most violent winds are scarcely able to produce any agitation on its surface. A crust of salt covers the sand of the valley, and looks like a field of snow, from whence spring some few disjointed shrubs. Places held sacred by both Jews and Mahometan, are now the resort of wild

beasts and robbers. Fear attends the traveller, and he marches through them in haste and trepidation, with his fire arms loaded, and his life in his hand."

Such are some of those deserts which have succeeded the former fertility of Judæa, as a sure comment upon the word of God by Moses, "that the whole land is brimstone and salt and burning, it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah." But in the day when God will bring again their captivity, "the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then I will bring again the captivity of thy captives in the midst of thee." Some great alteration in the general surface of the country, by the stupendous agencies of earthquakes and subterranean movements will attend, or precede probably the restoration of the Hebrew people. "They shall be brought out from among the people and gathered from the countries." They "will come into their own land, and be fed upon the mountains of Israel," where now there is not a single earthly particle of produce; "by the rivers," where now there are only the dry beds of former abundant streams; "and in all the inhabited places of the country," which now are destitute of aught but frowning Arab robbers, or fierce and uncivilized Turks. God "will make with them a covenant of peace, and will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods;" which if the traveller is compelled to do at present, subjects him to the incessant attacks of noxious insects, scorpions, tarantulas, and exposes him to jackalls and

Deut. xxix.
23.

Ezek. xvi.
53.

Ib. xxxiv.
13.

Verse 27.

murderers. "I will make them, and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." "And the tree of the field shall yield her fruit," for all is fruitless now; "and the earth shall yield her increase," where it is at present bare as a tile, a barren rock, or is salt or sand; "they shall be safe in their land," for up to this day they have been the outcasts of the vilest in Judæa, and more basely abused and tortured there than any other people; "and they shall know that I am the Lord, (for then probably their Christian conversion will take place), when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them."

Who then will venture to affirm that the desolations of the Holy Land are not apparent, fulfilled, and still fulfilling? The Great Mosaic Prophet has been a modern traveller in the land three thousand years ago, and but described then what it is at this day. Against all natural causes, in a double season of harvest and seed time, in its original fertility, and diversified character of mountain and valley, it has degenerated from man's artificial cultivation into a state of nature, and nature herself has become an unnatural parent, and has deprived it of all fruitfulness. She has disinherited the land at the command of God, and streams, rains, earthquakes, and seasons, have wasted and not enriched, have impoverished and not fertilized the land of the blessing, to make it thus in reply to the demand of prophecy a "land of cursing." But are we to rest our faith in confidence on this perfect portrait of prophetic ideality in the real circumstances of Judæa, and fail to remember that

conviction I am labouring to produce in the mind of my reader, in the future prospects of the country? Cannot He who has thus deprived her of her children, and consumed her with sickness, revisit her at the appointed time, restore her streams, shake her mountains, elevate her vallies, and as she trembles beneath the volcanic throes of natural causes and becomes altered, will not then the miraculous evidence of prophecy be the result in changing scenes of desolation into landscapes of fertility, and she "will be a delightful land."

Mal. iii. 12.

We may not live to see these changes, but we live, if I mistake not, in the commencement of them. We may not be permitted to enjoy their exhilarating triumph, and rejoice in the prosperity of their Church and nation, and more in the victory of Christianity over her infidel foes; but it is not less our solemn duty to bear our part, and assist by our prayers, and our reflections in preparing our own minds, and those of our children, for such surprizing changes. The time is short. As I write, its sands sparkle with rapid events and fall into eternity. Every hour is pregnant with its power to fulfil duties that can never occur again. The dark shadow of death casts every year increasing gloom around our footsteps, whilst to the Christian there is a brighter day behind the tomb. But the time for action, and the enjoyment of a higher place in glory, is only to be obtained in the living moment.

DISSERTATION X.

For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.—
Is. liv. 3.

THE LOCAL CHARACTERISTICS OF THE HEBREW KINGDOM.

I SEEM hitherto to have proceeded but slowly towards a conclusion of this deeply interesting subject. But the cause is in the abundance of the matter which I have had to examine, and in the working up of the materials. I labour to move more quickly in collecting the numerous incidents and general changes, which the reconstruction of the new kingdom produces, as delineated by the Prophets. Yet these being numerous and diversified, they prevent a more rapid description, without doing much injustice to the general impression in the belief of a future Restoration, and in increased efforts to promote that Restoration, which will, I trust, be the result of these inquiries.

General assertions embracing large and undefined promises are abundant in the prophecies. These may be noticed in the most careless perusal of a few pages of prophetic Scripture. If such passages stood alone in connection with Hebrew Restoration, its certainty, even from this evidence, would be the only conclusion we could adopt, without violating that respect

for the authority of Holy Writ, which as Christians we are bound to maintain. And without departing altogether from that plain method of interpretation, which the common sense of mankind would adopt as that alone adapted to make the Scripture a universal practical book of evidence, and a revelation of the nature, truth, existence, and the future designs of God for man. As if however to yield the most convincing proof to the least credulous reader, the Prophets have inserted many passages describing minutely single objects in the features of Palestine, as their minds were elevated in the visions of God above its plains in the latter days, and they were permitted to behold the busy scenery of its restoration in its cities, its mountains, villages, and extended limits. These form our next section of examination into—

VI.—THE PLACES, BOUNDARIES, AND CITIES, WHICH THEY WILL INHABIT, WITH THE PUBLIC BUILDINGS, AND DOMESTIC HABITATIONS OF THE JEWS.

The actual limits of the possessions which the Hebrew people were to hold, were defined by God to Moses, when in mount Nebo, before his death, he saw the whole spread out at his feet like a well-defined map. The Mediterranean sea, the river Jordan and the country beyond it, the mountains of Edom, and those of Lebanon formed its boundaries. This rich country, which is somewhat larger than England, was never yet to its utmost borders filled by the Jews. The Philistines maintained

Deutero.
xxxiv. 2,
3.

- Joah. xxiii. 13. themselves upon the sea coast for several centuries; and remnants of the original nations were permitted by God to exist as trials to the Israelites, because they would not literally obey the commandments of Jehovah. In process of time the kingdom became stronger, and its greater power is observed under Solomon, who possessed as tributaries those people that still remained in the country. This land thus defined is still the possession of the present Jews; and no other nation has any right to it whatsoever. The legality of their claim is the statute of Genesis promulged by God to the nation, never revoked, annulled, or changed. They have only been driven out of it by a temporary violence. They hold themselves still in readiness to take possession of its soil on the first opening by political circumstances. "The Lord their God will bring them into the land which their fathers possessed, and they shall possess it." It was given as the inheritance of the nation, in perpetuity, by the divine owner of the soil. United in their two houses of Judah and Israel, "they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers." "From all countries whither I have driven them, they shall come, and they shall dwell in their own land. I will bring them from the north country, and gather them from the coasts of the earth.—And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Such a conveyance of property is not weakened by the lapse of years, because predicted violence only has deprived them of their rights. They still tenaciously maintain their inheritance, and the strong arm of might
- Judg. i. 27, et seq.
Ch. ii. 3.
- Gen. xv. 18. to end.
Ch. xvii. 18.
- Deut. xxix. 5.
- Jer. iii. 18.
- Ch. xxiii. 7, 8.
- Ch. xxxi. 8.
- Verse 17.

has hitherto, and up to the present moment alone forces this right into abeyance. The Turk is their oppressor, and the country must be wrested from his gripe. His unbelieving breath poisons the land, and his robber-like jurisprudence tortures, and despoils the Jew of his property and common rights as a man. They hold their title-deeds in a volume which time cannot wear out, nor has all the blood shed from their veins been sufficient to blot out one line of the original documents or weaken their effect. "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off the seed of Israel for all that they have done, saith the Lord—I will plant them upon *their* land, and they shall be no more pulled up out of their land which I have given them, saith the Lord." Nor are the actual limits of their future possessions less clearly defined, than the original limits to Moses and Abraham. It is still all theirs. It will be yet possessed by them. "They of the south (from Jerusalem) shall possess the mount of Esau (in the south part of Palestine); and they of the plain the Philistines (or the coast of the Mediterranean sea); and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin shall possess Gilead."

Jer. xxxi.
37.

Amos ix.
15.

Deutero.
xxxiv. 1
—5.

Obad. 19.

The countries formerly inhabited by the Edomites, Moabites, and Ammonites, beyond the borders of the Dead Sea, are to become tributaries to the Jews. "Egypt," notwithstanding her gigantic efforts to be reinstated as a kingdom, "shall become a desolation, and Edom shall be a desolate wilderness;" which in the case of the last country is already most signally

Is. xi. 14.

Joel iii. 19,
20.

- fulfilled,* whilst as a contrast "Judah shall dwell for ever, and Jerusalem from generation to generation." The few wandering inhabitants of Idumea, are only a mere remnant of its former condition, yet these shall be possessed by the new kingdom. Its present population is of Arab race; for the house of Esau "like stubble" has been devoured; and as it was said "there shall not be any remaining of the house of Esau," so strikingly it is accomplished, for Bedouin Arabs occupy their habitations, and none of Esau's people remain.
- Amos ix. 12. Obad. 18. Is. lxxv. 10. Verse 9. Jer. xxxi. 5. Ezek. xvi. 53-55. Verse 62. Verse 63.
- The plain of "Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down." "The mountains," now so waste, shall be inhabited. "Samaria," which has been for so many hundred years opposed even in worship to the Jews, they shall then possess, and "plant vines upon its mountains, and eat them as common things." The country around the Dead Sea where Sodom stood will become changed, and though we cannot suppose that the memorials of its destruction, engraven upon the local features of those places, will be ever wholly obliterated, yet its climate and soil may be ameliorated in some degree, and thus its captivity by desolation, famine, and sulphureous barrenness may return. This will be effected "when Samaria and her daughters shall return to their former estate." "And Jerusalem and her daughters," (or in the language of prophecy), the cities and towns surrounding the metropolis, shall be rebuilt and prosper. The religion will then not be according to the old covenant ("not by thine") but

* Keith's Evidence of Prophecy.

God will establish it by his new one. "He will be pacified toward" the nation, and "they shall never open their mouth more" against God.

Jerusalem, the daughter of Zion, exists in slavery and ruin, but the Jewish "people shall dwell in Zion at Jerusalem. Ye shall be comforted at Jerusalem." Her streets will be cleared of their rubbish, her houses shall be re-erected. "I will build thee and thou shalt be built, O virgin of Israel. Jerusalem shall be holy," and the "strangers" of other nations shall not "any more" pass through and trample her down as they have done. In the exulting language of prophecy, inanimate matter and forms are addressed as living things, when God arrays them with a new appearance by his power, and as if instinct with life they are directed to become vocal in his praise, and express the joy of their own transformations. Thus, "Sing," it is said, "O daughter of Zion, shout, O Israel, be glad and rejoice with all the heart, O daughter of Jerusalem." "The Lord hath taken away thy judgments, he hath cast out thine enemy, thou shalt not see evil any more." The new inhabitants are encouraged to build and prosper; "In that day it shall be said to Jerusalem, Fear thou not, and to Zion, Let not thy hands be slack! Jerusalem shall be inhabited again in her own place, even in Jerusalem." No change of site alters the position of the Holy city, but in the same places and above and surrounded by the sacred dust of their forefathers, the modern Jews raise up their habitations. "In that day the Lord shall defend the inhabitants of Jerusalem. "And men shall dwell in it, and there shall be no more utter destruction; but

Is. xxx. 19.
Ch. lx. 13.

Jer. xxxi.
4, 12.
Joel iii. 17.

Zeph. iii
14.

Verse 15.

V. 11.
Zech. xii. 6.
Verse 7.

Verse 7.

Ch. xiv. 11.

Jerusalem shall be safely inhabited." In this city there will be places consecrated to the worship of the God of Heaven. Those who reside in the distant parts of the world will assist by their money or agents in erecting churches to God.* "They that are far off shall come, and build in the temple of the Lord." Forest trees will be brought as of old by Solomon, from the mountains of Syria, "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious." The hill Calvary, where those precious feet were pierced, shall then once more be sanctified by a pure worship to Him who died thereon. The holy places of the nativity and passion, have been honoured by the piety of past ages, but superstition has defiled them with the images of her delusions. These however shall be purified.

Zech. vi.
15.

Is. lx. 13.

Verse 14.

"The sons also of them that afflicted thee shall come bending unto thee; they shall call thee the city of the Lord, the Zion of the Holy One of Israel." Jerusalem is to be a religious centre for all nations. Her glory is spiritual as well as temporal. Like another sun she will attract, or like some potent metropolitan concentration of a mighty people's wealth, government, and Ecclesiastical institutions, she, by her recorded history, her associations with the past, her awful sor-

* This is neither strange nor a new thing. For read only the account given by Eusebius, in his life of Constantine, in the fourth century, of the discovery of the Sepulchre, so wonderfully preserved, and the erection of the Churches; and in that interesting piece of history, we have other nations consecrating by pious deeds, their faith in the Holy Land. So far the prophecy has been fulfilled, but its magnificent terms require a larger development.

rows, her triumphant restoration, her new-born religious zeal, her increasingly powerful people, her wholesome influence and salutary example in Church and State, will be "an eternal excellency, a joy of many generations"—"for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Is. ii. 3.
Ch. iv. 3.
Ch. xxxv.
10.
Ch. lx. 15.
Ch. lxii. 1
Ch. lxvi.
13.
Jer. xxx.
12.

I ask all those who willingly read these prophecies with an eye of faith in their spiritual meaning, how they can be exclusively taken in their local names, their boundaries, and alterations, to mean only the blessings of the Gospel and the knowledge of Christianity amongst all nations? Religion is not, in some of these striking passages, even named. The change is political, or national; the country alters, it becomes inhabited and is possessed by a people. If read on supposition and for an argument as fulfilled predictions, they read like all those concerning other nations, whose graphic and animated descriptions are compared with the features of the country, and form a brilliant evidence for the truth of the Prophets. To spiritualize the predictions upon Babylon, on Edom, Egypt, or Tyre, would be to rob the Scripture of its Prophetic evidence altogether. In this way the present desolation of the Jews might be spiritualized away into mere figures, and it would possess no intrinsic fact and therefore no evidence. If the one are literal, so are the other. The first are clear in historical fulfilment, and not merely religious tropes; then so are the last, because they, like the first, are not only as minute, but even more minute, more clear, more local and circumstantial, in describing the actual repossession of the Holy Land and its places by the original inhabitants.

- Is. xlix. 19. The waste and desolate places" of Judæa, which are now so numerous, that the whole land seems a wilderness, are to be reinhabited, and the country at length will become too small for its population. The cities which are heaps of ruins shall be rebuilt, "they shall raise up the former desolations of many generations." "In the cities of the mountains," which are now heaps of overturned walls; "in the cities of the vale," at this time peopled only by Arabian robbers, Jewish beggars, and wretched Syrians; "and in the land of Benjamin," which is a wilderness; "and in the places about Jerusalem," which is a vast assemblage of ruined tombs and cavernous graves; "and in the cities of Judah," which are cities of the dead, silent, melancholy, forsaken, "shall the flocks pass again under the hands of him that telleth them, saith the Lord." "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee;" because the assistance which the future Hebrew kingdom must receive from different nations, is manifested not only in the general sympathy felt by these governments in the support of their fleets, armies, or finances, but it is also exhibited in that individual help which numbers of Christian princes afford. Nay, has not this latter fountain of sympathy been already opened? Do not many of our hearts yearn towards this ancient race of Scriptural nobles, princes, and warriors? Are not many amongst us English people, ready to start forth and contend for them against those who have broken their sceptre and bound them by tortures in the dust of their own ruins. I protest before God, that no greater pleasure, no more exquisite delight, no
- Ch. lxi. 4.
Jer. xxxiii.
12.
- Verse 13.
- Ch. lx. 10.

more happy consummation of life's labours could be chosen or felt by myself, than to be permitted, as one of the sons of the Gentile stranger, thus to come, and on Judæa, in the very scenes where my Saviour's blood discoloured the ground for me, to labour to build up a new temple for the worship of God by the restored Jew, and for the adoration of Messiah the Prince of the Covenant of Peace. Oh that by such a pilgrimage, undertaken on foot as by those of yore, I, or others who unite with me in these sacred sympathies of love for the Jew, my elder brother in grace, our beloved outcast as yet, could minister to his restoration, and to the more manifest and visible glory of the Saviour. How gladly would a noble band of sandal-girt pilgrims start from the shores, the villages, the deepest nooks of quiet peace or the busiest haunts of selfish man in our island-home, thus wearily, and yet thus joyfully to go forth and bow our knees before that sacred rock, wherein reposed Him who was the heart of the world, and who, seated on the right hand of God's majesty on high, is preparing the way for the return of his ancient people, if by such means the time might be hastened that we might see it before we die.

But I will not suffer individual wishes thus to impede the plain matter-of-fact inquiry we are making, or permit bright hopes thus to dazzle and transport us as on their rainbow arches over intermediate difficulties of time and space, when we have still so much to examine with cautious deliberation in the prophetic mass of Israel's well-defined kingdom and prospects.

All I ask of the reader is, to examine the passages upon which these Dissertations are founded. They

are not taken at random, nor by any forced interpretation are they brought thus to pour a steady light upon the moving shadows of futurity. Each of them has been repeatedly examined, before it was placed in the catalogue of *unfulfilled* predictions. They are laid together in the table of Scripture References, and may be consulted in two hours, and be perused without note or comment. Then, I say, let the reader rise from their perusal, and ask himself whether there has not reached his mind a ray of illumination which may not have been perceived before, and in its light does he not see an actual return, a literal restoration, a political reconstruction of the Jewish people designed? Can he not aid them in their struggles? May he not help them by his prayers? Shall he not elevate his own thoughts by assisting them to combine for their restored nationality by emigration to Judæa?

Is. lxxv. 9.

Ezekiel
xxxiv.
13.
Verse. 14.

Amos ix.
14.

The mountains of Judæa, which are of all such regions the most sadly wild and destitute of fertility, shall then be dwelt in, and Judæa "will be their inheritor." They shall be fed upon the mountains of Israel by the rivers—upon the high mountains of Israel shall their fold be—and in a fat pasture shall "they feed upon the mountains of Israel." Joy shall be a resident and not a guest in their dwellings. His wings, ever now for them expanded, shall be closed, and Peace, his sister, will then be seated with him at the same table. Plenty, the parent of wealth, is the character of this good land, restored by natural causes and industrious perseverance to its former abundance. "They shall plant vineyards and drink the wine thereof, they shall also make gardens and eat the fruit of

them." Grapes will be scarcely ripe when the seed-time of the first harvest will come. And the reaper shall be hurried by his master out of the way of the ploughman. "All the hills shall melt," as it were, with wine. The present inhabitants of the country, or servants brought from distant lands with the returning captives, are to be in many cases "the ploughmen," "the herdsmen," "the shepherds," and "the vine-dressers," of the Hebrew farmers and land-owners. The sensation produced by such natural wonders, and yet such prophetic miracles, is described in the exulting strains of predictive development, which defines by a few strokes, vast outlines of change; and yet to identify the picture with the reality, inserts at the same time some minute circumstantialities of concurrent application. "Thus saith the Lord of Hosts—Yet, there shall come people and the inhabitants of many cities. And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts,—I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord.—Thus saith the Lord of Hosts, in those days ten men shall take hold of the skirt of him that is a Jew; saying, We will go with you, for we have heard that God is with you." *

Verse 13.

Is. lxi. 5.
Verse 6.Zech. viii.
20.
Verse 21.
V. 22.
V. 23.

Thus are the cities and boundaries of the new kingdom accurately defined in the Scriptures. I hasten onwards to describe in a few paragraphs—

* Can the Crusades be said to have fulfilled these events? Or the times of Constantine? Or our own days?

VII.—THE CHARACTER OF THE NEWLY-RESTORED
PEOPLE, IN ITS COMMERCIAL, PASTORAL, AND
AGRICULTURAL FEATURES.

The Hebrew nation was a pastoral people in Egypt, and their wealth consisted in vast herds of cattle.* In this they followed the examples of their first founders of the nation, for Abraham and his descendants were shepherds and agricultural nobles. War was not pursued as a source of gain, nor hunting as a livelihood. But the calmly contemplative features of the religious mind in the original stock of the people, were impressed upon all their families by the first patriarchs,¹ Abraham, Isaac, and Jacob. Their pursuits were very different from those of the descendants of Ham, who became the earliest warriors, because the ferocious pleasure which such scenes of plunder and destruction create, corresponded with the unsubdued passions of mankind. And they were also quite distinct in their original pursuits from the sons of Japhet, who made the chase a source of enjoyment and profit. During their sojourn in that ancient nursery of science and religion, the land of Egypt, they did not alter the character impressed upon them by their patriarchal heads. They lived, multiplied, and prospered still as an agricultural population, enjoying those two great sources of wealth, the harvests of the earth, and breeding vast herds of cattle. They were farmers and graziers upon the

* The expulsion of the nation of shepherds from Egypt, mentioned by the most ancient profane historians, though containing many difficulties, seems hardly applicable to any other event than the Exodus.

most extended scale. Nor did they become warriors, until, after a forty years training in the wilderness, they were prepared by their marches and counter-marches, the want of steady employment, the necessity for individual enterprize and exertion, and all those numerous causes which operate amongst a wandering and homeless people, for their great undertaking, as the scourge of God, in the warlike destruction of the guilty nations in Canaan.

From the period of their settlement at the death of Joshua, they gradually relaxed their military discipline and obedience unto the religious laws of their Civil Polity, until in idolatrous disobedience, by mingling with the surrounding heathens, as a Pastoral people, they were made the repeated prey of those scourges of God, which the neighbouring nations became to them for their sins. From the days of David and Solomon to the conquest under Nebuchadnezzar, they were a warlike people. From the time of their first restoration to their final dispersions under Titus and Hadrian, they astonished the world by their courage and military obstinacy in all assaults made upon them in their own country. But it was only in defence of his temple and land that the Jew was a soldier. His sword was never drawn but in defensive wars. He undertook no conquests. He served no foreign Princes. His armies were strictly confined to his own territories. And in the long succession of their deeds of prowess and surprising valour as soldiers, they only fought and bled for their home, their country, and their religion. No sooner was the foreign foe withdrawn, than they retired again into their former peaceful pursuits of

agriculture and pasturage. If even in their dispersion, amongst the thousands of their families scattered in all nations, they were compelled to live for centuries at a distance from their country, in places where they never became possessed of landed property, still it was not as military men they lived, but as merchants and traders. Whenever circumstances have prevented the development of the natural and immoveable features of the pastoral and agricultural mind in the nation, it has then become a *commercial and trading* population ; but never from choice, and only by compulsion, military or feudal.

The features of the mind of the Jew, have been as unchangeable as the features of his exterior form and race. The men of Jewish blood now, are the same as when under Joshua they conquered Palestine, or under the Judges were enslaved, or under David and Solomon traded and fought, or beneath the Maccabæan kings defended and established for a short period their new monarchy. The Jew lives and moves before us, with the same elemental powers of national pursuits and character as in the days of any of his fathers. Centuries roll their thunders upon him, but he stands up unbroken and unaltered, a man of vivid commercial mind, prepared to enjoy the peaceful yet energetic pursuits of agriculture and pasturage ; a merchant noble, a princely cultivator of that soil which forms the only real basis of a nation's happiness and wealth. Do not imagine that if he now crouches before the world, it is because he cannot draw a sword. Place him only on his own land again, and let the mystic banners of his nation's hopes and fortunes be unfurled once more,

and you shall see that he possesses in his dark veins a blood of energetic fire, which amid the smoke and roar of modern battle, shall maintain with the inflexible obstinacy of his race, foot by foot, and inch by inch, the loved and long-lost ancestral strand of his affections. But as yet he is a doomed man. His home is banishment. He knows it ; alas he feels it ! He therefore yields until the cup of his mystic sorrows is emptied, and when he has drank its last drops, then it will be seen, that though a Jew, he is still, and will be, a Man and a Nation.

Look at the misdirected fury with which he has fought during the last year behind the Barricades in so many continental nations. He has fired his blood in an unnatural strife, for no object, without a purpose, except the hatred of the Gentile, and for no worthy or exalted end. Is it always to be thus ? If Prophecy has been fulfilled and is true, it is not. He must arise in the strength of his nation, for a purpose worthy of a people, and appeal to heaven if his sorrows are not to cease.

The characteristic features then, so highly developed in the past pages of his history, we may conclude would be unchanged in his future story. They are so depicted in the Prophetic record. Two sources of increase are described as yielding to Judæa its future dense population. The first, results in the number of the returning exiles. The other arises out of their prolific constitution in their fatherland. " Sons and daughters come from far " to the new kingdom ; " the land is too narrow by reason of the inhabitants ; " the children which " they have shall complain " that the present limits of the country are " too strait for

Is. lx. 4, 5.
Ch. xlix. 19,
20.
Verse 21.

Jer. xxi.
27.
Verse 28.
V. 32.
V. 9.

Is. lx. 5.

them ;" the lost children shall return : the restored house of Israel will " be sown with the seed of men," as a field is sown with corn, and shall increase in proportion ; God in all his omnipotent goodness will watch over them, to " build up," " to plant ;" he will be " their husband," " their father," " their God ;" " they shall see it, and flee together," and the extension of power and population is to be so great, that even " their hearts will fear, and yet be enlarged," from the plenitude of the prosperity which must result to them.

Warlike dispositions are not enumerated in any of these passages, as elements of their natural strength. Conquest forms no part of the economy of their return. They are simply to obtain what they have before held, and which is still their own. The images are all derived from pastoral, agricultural, and commercial pursuits. They coincide most remarkably with the present condition of the people, and their modern employments. They are not herdsmen and farmers now, because they have been miraculously kept back from becoming landed proprietors. Their wealth is moveable. They felt always as strangers, and as they could not be possessors of land without abandoning their nationality, so this natural feeling has been made subservient by God for their distinct preservation. They are therefore now ready to transfer a large portion of their wealth and habits to their own country, as the sure basis of a future great commercial people. " The abundance of the sea," on whose broad shoulders the great pursuits of commercial enterprise are borne, " shall be converted unto thee ; the forces of the Gentiles shall come to

thee." Traders from India with "a multitude of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba," or the Arabian Princes, "shall come, they shall bring gold and incense."—
 "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. For your shame ye shall have double, and for confusion they shall rejoice in their portion ;" property shall be secure, "therefore in their land they shall possess the double." Agriculture will be most flourishing. "Seed" shall be like "rain," bread springs up almost spontaneously from the earth. The flocks are scattered upon all the hills, "the cattle feed in large pastures. Oxen likewise and young asses."—"All the flocks of Kedar shall be gathered unto thee, the rams of Nebaioth shall minister unto thee." They are herded by hired servants and strangers. The plough is sailing in its slow and fertile course through the fields, and vines climb around every terrace and hill. By commercial enterprise, the natural products of the country bring from "far the riches of the Gentiles." The prosperity of these is 'the glory' of those. Natural productions are enumerated, and not the artificial results of the arm or hand as the wealth of this new people. They are not a manufacturing people. "Corn, new wine, cattle," the mineral products of the earth, the commercial enterprise of a trading people are the broad features of their future condition. "Then shall the virgin rejoice in the dance, both young men and old together ; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow."

Let me close this door of prophetic vision into the

Is. lx. 5, 6.

Verse 17.

Ch. lxi. 7

Ch. xxx.
23.

Verse 24.

Ch. lx. 7.
Ch. lxxv. 10.
Ezekiel
xxxiv. 14.
Is. lxi. 7.

Zech. ix.

15.
Verse 16.
V. 17.

Jer. xxxi.
13.

future state of the Jews, and open another cabinet, in which we may espy some precious jewels connected with the crown of the Jewish monarch, and

VIII.—THE POLITICAL INSTITUTIONS OF THE HEBREW KINGDOM.

Jer. xxiii.
5.
Verse. 6.
Ch. xxxiii.
15.
Verse 16.
Zeph. iii.
15.

Is Christ their visible king? Jeremiah prophesied that times should arise, in which God would "raise unto David a righteous branch; and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, the Lord our Righteousness." A portion of this prediction has been fulfilled, by the commencement of these days and kingdom in the establishment of Christianity. But its grand development is only advancing to fulfilment, by the universal submission of all nations to the principles and faith of the Christian Religion. Then Christ will be acknowledged as the vicegerent of God for salvation, and his Gospel must be consequently recognized as the basis of common law and civil right, in the application of its general principles to human Institutions. The Hebrews will then be united in visible worship with the Gentiles. But there is no direct assertion, that Christ is to be in *personal* visibility their Sovereign at Jerusalem. He is now as man the rightful King of the nation, because in him the line of David was united, in male and female branches by Mary and Joseph. And therefore if any evidence ex-

isted of his Second Advent, being the commencement of a personal reign at Jerusalem, we might readily conclude, that He would be the visible king of the Jews, in splendour and temporal glory in Judæa.

But as his Second Advent introduces him personally, *only* as the Judge of quick and dead, and *not* as king of modern Jerusalem, so no evidence whatever arises from a view of *all the passages taken together*, for his personal reign at Jerusalem under the present system of things. That he will reign in the new Earth, hereafter, is evident. But that he will not do more than reign by his Word, His Spirit, His Providence, His Church, and miracles, in a world of mixed evil and good, is I think, clear and very significantly stated.

If we come to these subjects with a prejudged case, or a prejudiced determination to find any carnal yet captivating topic, then, all the passages will appear to be clothed in a mysterious tissue of uncertainty, and the distinctness of the predictions connected with the Hebrew Political Institutions, must appear strangely confused and contradictory. But if we only apply them, as other prophecies are employed, where God is described as King, and Lord, then in connection with only *one* other Advent of Christ, and that at the *last* day, the impossibility of admitting his personal appearance, for one thousand years before the last day of the world, is strikingly apparent. We cannot otherwise reconcile the two accounts. There is no necessity to strain any passage with violence to do so. All are explained with ease, by admitting a political monarch, who acts as he must do *for* Christ, in his viceregal capacity, or king. Christ reigns by him over the Jews,

just as God reigned over them by judges and monarchs, by Moses and Joshua. He reigns by His Spirit over all the earth. He is described to be king over all *the earth*, in those favourite passages, which are most frequently quoted by the advocates of a personal reign, and not as king *alone* of the Jews.

In a few words; the Second Advent of the New Testament, is described as coming *on* the last day of the world, and not at any other time. This to me, is an insurmountable obstacle against the admission of Christ's personal reign at Jerusalem, for one thousand years in a sinful and fallen world, *before* the last day. At the end of this millennial period, the heathenish nations Gog and Magog are deceived again, and gathered by Satan to fight with the faithful in Palestine. How can such a scene of carnage and bloodshed, be thought to be admissible with the visible regal government of Christ himself! Shall He in person maintain only a divided empire with Satan? When he "puts down all rule, and all authority, and power," in the end of all things, he cannot previously have reigned triumphantly in person, only to permit himself to be opposed in person at the last. In short, there is no natural connected evidence for this hypothesis in Scripture. Whereas there is clear proof of a second Advent on the last day, *after* the Restoration, *after* the downfall of the mystic Babylon and false prophet, *after* the reign of religion for one thousand years, and *after* the last great struggle of Satan, when the Millennium is expired. Then cometh the end of this world, and the resurrection of the whole of the just and unjust.

Unless therefore the end of the world is to come

before the Jewish Restoration, and introduce thereby the Second Advent, I cannot see how the assertion of a personal reign can be maintained. The passages very naturally explain themselves by political arrangements, and are then in accordance with our explanations of other points.

The partial resurrection of many of the martyrs, during the one thousand years, perhaps at intervals, is quite another question, and cannot be examined in these discourses, though it may rationally be credited and proved by Scripture.

The future political Institutions of Judæa are clearly *regal*. It is a limited monarchy, but not a republic. Hag. ii. 24. The Bible is a regal Book, and democracy is condemned by all its principles and institutions. The best periods of Jewish history have been under the government of some of their kings. The books of the Judges contain no less than ten distinct national lapses into idolatrous apostacy, and its corresponding punishments. An absolute monarchy is Heaven's own law, and a limited monarchy is the best development of the governing power which the experience of History has hitherto discovered, for an imperfect creature like man. The predictions, the prejudices, the recollections, the expectations of the Jews, are all in favour of the regal form of government. The political assistance, and institutions of *the friendly* nations, will also be only in favour of this species of civil power. And the prophecies themselves yield us no intimation of any other kind of political Institution, than the exaltation of some *one* amongst their families to the regal title and prerogatives.

Whatever noble family may be chosen, we are sure, that God's providence will overrule the choice *correctly*, "For David shall never want a man, to sit upon the throne of the house of Israel;" my servant David shall have a Son to reign upon his throne. "I will multiply the seed of David my servant." Words such as these are precise and most significant. They are delivered in connection with future restoration. They were unfulfilled after the captivity, for the throne was never directly filled by the regal line, but by a succession of strangers, foreigners, and Jews who did not claim from David's house. Its certainty is confirmed most solemnly by the oath of God, who swears that as sure as day and night exists,—and every hour convinces us of his power and immutability;—so, if in absurd impossibility these can be altered, "Then I will cast away the seed of Jacob, and David my servant, so that I will not take any of his seed, to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and I will have mercy on them."

Their search in such a crisis of their history for a monarch, is described in connection with their return to God, "they shall seek David their king, and shall fear the Lord and his goodness in the latter days." "The kingdom shall come to the daughter of Jerusalem," "even the first dominion." Their doubts and their natural anxiety in such a position, becomes the theme of descriptive prophecy. "Now why dost thou cry out aloud? Is there no king in thee? Is thy counsellor perished?" The undivided authority of a regal head, is declared to be the setting-up one shepherd over them, and he shall feed them, even my servant

Jer. xxxiii.
17.

Verse 21.

V. 22.

V. 26.

Hos. iii. 5.

Mic. iv. 8,
9.

David—I the Lord will be their God (as Christ their Righteousness) ; and my servant David a Prince amongst them,” (as a vice-regal head under Christ.) Their unity in twelve tribes is delineated under one crown. The passages contain apparently no mystery, and if they are read without any pre-existing bias in the mind, they speak to men of scriptural common sense, the plain language of a future human monarchy in Judæa, in the person of some of the descendants of David, who must still exist in obscurity amongst the present Jews. “I will make them one nation in the land upon the mountains of Israel ; and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.” “David my servant shall be king over them. They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, they shall dwell therein—and my servant David their Prince for ever.” The royal line shall not fail, but be continued for a thousand years in one direct stream from the fountain. This is not an improbable occurrence, for our own gracious Sovereign has in her veins the blood of Anglo Saxon and Norman Princes, in succession for nearly a thousand years. Nor is there any scriptural singularity in speaking of the whole line in its repeated links under one denomination. This is the style of all eastern, and peculiarly the style of Prophetic History. Thus Christ is termed the Son of David, although fifty royal personages, and several generations of obscure individuals, like Joseph and Mary, intervened between him and his regal progenitor the son of Jesse. The descendant of David’s

Ezekiel
xxxiv.
23, 24.

Ch. xvii.
22.
Verses 24,
25.

house now, wherever he is, possesses, if the right of Messiah is delegated to him, the rightful line, and is next after him who sitteth upon the throne for ever and ever. He will act for Him, and possess the throne by his cession of it in his favour. For unless a family becomes extinct, blood never fails, the pedigree runs on, and the original features of the family shew themselves at intervals in the remotest descendants.

Mal. i. 12.
Ezra xxxiii.

There seems to be a distinct intimation by name, at a later period of prophecy, of the families, where such a person may be found. Haggai wrote after the first return, when Zerubbabel, a descendant of David, became a prince or governor in Jerusalem. He is mentioned in the genealogy of our Lord as one of his progenitors; and enumerated by Ezra in the list of the returning exiles. In speaking of future revolutions in the world as well as at Jerusalem, it is mysteriously said, that at that time when these great revolutions shall arise, I will "take thee, O Zerubbabel, my servant, the son of Shealtiel (or Salathiel) and will make thee as a signet, for I have chosen thee, saith the Lord." The ring or signet, is one of the consecrating symbols of monarchy worn by Sovereigns, when they are crowned and wedded to their kingdoms. The selection of a person of David's royal line by God, and the wearing him as a regal prince upon his hand as it were like a ring, appears to me to correspond with the selection which the Son of David, Messiah, will make of a vice-regal head to represent him at Jerusalem, and govern for him his people. And perhaps by some of these names, the family of Zerubbabel may yet be traced out and found. For another passage introduces the subject

again and says, that "the man whose name is the Branch, will sit and rule upon his throne as a priest, and that the counsel of peace shall be between them both." The passage clearly alludes to the office which Christ holds as a priest and Mediator between God and man in heaven. The temple of God or his visible Church, is built up and established by his means, and 'he bears the glory.' And "the crowns (or as I take it, the temporal dominion,) shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord." Zech. vi. 12—14. This is followed by the usual declaration of their return and restoration, which meets us everywhere in these Scriptures, and it is added, "This shall come to pass if ye will diligently obey the voice of the Lord." Verse 15.

It is not improbable to suppose, that if a search was commenced amongst the Jews, some records may yet be traditionally left of these families. Their genealogies we know are all broken and confounded, since the last destruction of Jerusalem. They were most carefully preserved in public registers, and from them before that event our Lord's descent is extracted by the evangelists. Thus his lineal possession of Messiah's throne is found. But they were probably burnt with Jerusalem. And nothing now remains but fragments and traditional notes. Still, when the time comes, some unexpected discoveries may be made by the assistance of these marks and names, and until then, let us in faithful joy repeat and pray for these great events. The sceptre of Israel is broken and buried, but it may be discovered and repaired. The crown of Judah is concealed by the fragments of the mystic veil, which

Rom. xi.

was rent in its sacrificial types at the crucifixion, and is still spread upon Moses and the Prophets, when the Jew reads carelessly and without a desire to discover Messiah : but “ this veil shall be taken away.” And the descendants of David, his sons by the brethren of Christ, may yet live in obscurity amongst some of those numerous noble families, whose Hebrew countenances, and proverbial wealth, attract at times the gaze and surprize of the reflective Gentile Christian.*

* In France, in the 14th century, the family of David it was said existed. Baanage. Hist. des Juifs.

DISSERTATION XI.

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord ; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.
ISAIAH lix. 20, 21.

THE POLITICAL AND SUCCESSFUL PROGRESS OF THE HEBREW KINGDOM.

THE twofold meaning of many Prophecies may be illustrated, by reflecting upon the passage at the head of this Dissertation : It has received its first literal fulfilment in the nativity of Christ in Judæa, his presence in the temple, and his establishment of Christianity in the world from its beginning in Jerusalem. The gates of Hell, or all the powers and deep craft of Satan, by open violence, and in secret corruption, have been arrayed against the Church. Yet she flourishes, and the covenant remains untouched, though frequently shaken. Her children possess that spirit of vitality, which leaps like fire from one martyr's dying embers to another. The sacred deposit is kept by a succession of Holy Bishops, Presbyters, and Deacons, by long ranks of faithful believers ; and, from the earliest of her days,

until the last moment of militant progress, she will in her Clerical and Lay members be found perfected in perpetuity for ever.

But a larger development of the prediction will take place when the great accession to her members shall arise in the latter days, from the Jews, and their missionary exertions. Then its second application will exceed its first, as the spirit of every prophecy far transcends its letter. The literal and corporeal will be absorbed in the spiritual. Warfare shall be swallowed up in victory.

Till then, we must be content to trace at a distance the sacred outlines of reality, whilst we breathe a constant prayer for its full and increasingly near approach. We can enumerate without much repetition :—

IX.—THE RELIGIOUS CONDITION, OPINIONS, AND CHANGE OF CREED IN THE HEBREW NATION.

This section will assist us to complete in our own minds that evidence which exists in such abundance for the literal Restoration of Israel, and may serve as a record of the texts. The impression of the reality of a future temporal kingdom, is not made to be as vivid from these dissertations, as it is from a quiet and reflective perusal of the texts. But these dissertations will promote a more deliberate and attentive examination of the text itself. This may require some little labour, and too much cannot be done on each day. The subject requires thought. And laborious thought is not the character of this present age. Indeed, too

often the Church has great reason most painfully to deplore the flimsy theology of some of these days, when a little scriptural knowledge, in stringing texts together, like children threading pearls, seems to be all that is necessary to warrant with many, an immediate dissent from all established usages and forms, Apostolic creeds, and wise articles.

When we however reflect upon the words of God, we should remember that we are then studying the revelation of Him, who wishes to make us wise unto salvation, and not unto schism—for the life and not for the death of Churches ; wise, in loving all means which can promote, however lightly, the knowledge of God. His spirit acts by these words. We bring his hand upon our hearts when we place His Scripture in our lips and thoughts. Its warmth may then be more surely felt. Our own spiritual condition improves. We grow, we are nourished, we flourish as trees in a good soil, in this knowledge of God, and of Jesus Christ whom he hath sent. We become more satisfied of many deep mysteries in the kingdom of God. Thought expands, as it touches his great thoughts. How paltry, poor, and vile, are then the struggles for merely secular parties or purposes, confined by the little hour of their existence to superiority over others. Greater objects than the rivalry of sects, greater designs than an equality with those who are above us in worldly estimation, impregnate the Christian's soul, and he can support that to which he does not outwardly belong, because he sees it producing good fruit, and feels that without some fixed public recognition of God in a national Church, Christianity would either be hypocrisy or fana-

ticism, and with multitudes profession must end in Infidelity or Popery.

Turn then to the records themselves, whenever any subject is to be searched for, and you shall find. Open this cabinet of precious jewels, study their beauties by the aid of that great light which the Sun of Righteousness reveals, and also by those artificial lights in the thoughts of other men, and the more you read in connection with their assistance, the more profoundly and soberly you will become filled with all the knowledge of God, and peace and joy in believing.

Mal. iii. 2,
3.

The last of the prophets, Malachi, announced in the final words of the Old Testament, the coming of that divine person who should commence the New. This messenger of the Covenant, the Christian world believes in, as Messiah the Prince of Peace. A great purification by judgments is then declared. And these purgations against nations are always composed of wars, calamities, pestilences, and those evils which involve individual families in such fearful sufferings. He has sat upon the house of Judah "as a refiner and purifier of silver;" he purifies the sons of Levi, and "purges them as gold and silver." This has been almost completed. The day of his first coming to them has been a sore trial of eighteen hundred years. How the spirit sighs over their past sufferings in the different nations of Europe. So far the refinement has proceeded, the prediction is accomplished, but the end "in the offering of Judah and Jerusalem being pleasant unto the Lord as in the days of old, and as in former years," is still future. It is however certain to be effected, if God's word is not to remain void, for "thou shalt re-

V. 4.

turn and obey the voice of the Lord, and do all his commandments, which I command thee this day.” Deut. xxx. 8.
 They are the words of Moses, three thousand three hundred years since, and are the heir-looms of promised hope to the house of Israel this day. God has pleaded with the world by them, and with them for the world and themselves. In speaking of their present condition, he says, “I will this once cause them to know mine hand and my might; and they shall know that my name is the Lord.” Jer. xvi. 21.

Their present singular situation in the world, dispersed, and yet united; a people and not a nation; a whole and yet in fragments, is not to be removed merely by restoration in political strength, they will become the centre for attracting and dispensing religious influences to all the world. Christianity, we know, is to be the religion of man. No other will be established, none other estimated or generally believed. All nations shall possess this faith. Every mouth will repeat in all parts of the earth the creed, the Lord's prayer, and the ten commandments. If so, without more even than a general assertion, we conclude that the Jew must be converted to Christianity. We know that our creed will never be changed into Judaism, and that Judaism shall be nailed to the cross. The Hebrew believer becomes a Hebrew Christian, and sees himself generally addressed in the epistle of a Hebrew to the Hebrews. This glorious consummation is the crown of the cross, and the perfection of the spiritual enthronement of the king of glory. “The mountain of the Lord's house shall be established in the last days”—“and all nations shall flow unto it.” Is. lxvi. 23.

Is. ii. 1,
Verse 2.
V. 3.

- “ Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob—out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” “ In the light of the Lord the house of Jacob shall walk.”
- Verse 5. What is this but believing as we believe, when our belief is to exist by the Apostles through the power of Him who is with them, in their Churches, “ until the end of the world ?” “ Every knee shall bow to him, every tongue shall swear ;” the ends of the earth shall acknowledge no other God but him. He, incarnate, by the religion of His Son will reign, and “ the ark of the covenant” shall not be remembered. All nations find Jerusalem a religious focus or centre of knowledge, in discipline and worship. The absurd and evil-principled schemes, which men in “ their imaginations” have pursued for the destruction of episcopal establishments, or any other institutions whose great end has been the welfare of man, shall then be exhibited in their natural folly and deformity. The Jew will prove by his adaptation of Old Testament principles to New Testament foundations, that religion and the State can alone form a proper unity in a nation, and he will be the Religious Legislator of the world. Men will come to Jerusalem for instruction “ from the ends of the earth,” as they used to do “ to Egypt and Babylon in the days of their glory.” A great and successful attempt to convert the heathen will be made by their efforts. “ Many nations shall be joined to the Lord in that day, and shall be my people.” The mystic Adam of the Branch, the Messiah-man Christ Jesus, is the great invisible Leader in this religious revolution.
- Ch. xlv. 22.
Verse 23.
V. 25.
- Jer. iii. 16.
- Verse 17.
- V. 18 to end.
- Ch. iv.
- Jer. xvi.
10—20.
- Ezekiel
xxxvii.
1 to end.
- Zech. ii. 11.
Ch. vi. 12.
Verse 13.

"He shall speak peace to the heathen, and his dominion shall be from sea even to sea, and from the river even unto the ends of the earth." Such changes effect great revolutions in human opinion and religious creeds. "If the fall (of the Jew) be the riches of the world, (because the Gentiles came into visible covenant,) and the diminishing of them the riches of the Gentiles, how much more their fulness? If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?—Their sins shall be taken away."

Zech. ix.
10.
v. 9.
Verse 13
to end.

Rom. xi.
12.
Verse 15.
v. 27.

A great change, which has even now commenced, will, it is declared, advance steadily in their favour, in the prejudices of the world. Strange revolutions have occurred in popular names and prejudices. The alteration of a name, when a prejudice is about to give way, appears, but is not the cause of a complete change of feeling towards men and opinions. The Jew is now an opprobrious name. But "the Lord God shall call his servants by another name"—"by a new name which he himself shall name." The former troubles shall be forgotten. The general conversion of the nation would seem to take place in Judæa. Their voices are heard "in the high places" in their own land. Their return to God as Messiah is from thence. At home upon their former ruins they appear to search nationally in earnest and find the Beloved. When they are put in possession, and the captivity of the whole land is returned, "THEN thou shalt remember thy ways and be ashamed, and I will establish my covenant with thee, and thou shalt know that I am the Lord."—"The Lord shall inherit Judah his portion IN THE HOLY

Is. lxx.
15.
Ch. lxii. 2.
Jer. iii. 12
—20.

Ezek. xvi.
61.
Verse 62.
v. 63.

Zech. ii. 12. LAND, and shall choose Jerusalem again." "The
 Verse 11. gifts and calling of God are without repentance." It
 Rom. xi. 29. was so to us Gentiles, for God sought us out first by
 the message of his Son ; we did not repent and turn
 from idols and seek him. It is so now to heathen
 lands ; the Gospel messenger, at the command of God,
 bestows on them the gift of Christ, whilst they are
 still impenitent and hard of heart.

The outpouring graces of the Spirit are, in this case,
 as in the first extraordinary effusion at Pentecost upon
 Jews, the great source of this mighty change. These
 divine influences are to be sought and prayed for.
 Is. xxxii. " Until the Spirit be poured upon us from on high,"
 15-21. says one of the Jewish prophets, no general change can
 be anticipated. But effort is not to be relaxed because
 the power is of God. A preparation is always necessary,
 and has in all cases taken place. " Blessed are those
 Verse 20. that sow beside all waters." God's Spirit shall be put
 in them. " And they, if they abide not still in un-
 Ezekiel belief, shall be grafted in, for God is able to graft them
 xxxvii. in again." Until they become a religious people, de-
 14. voted to God, burning with zeal, and inflamed with a
 Rom. xi. holy jealousy for his laws, the work of ecclesiastical
 23. restoration will not be completed. The visible salva-
 tion of the Hebrews shall then burn like a lamp of
 fire to enlighten the world. Their righteousness, or
 Is. lxii. 1. holy character, is the conspicuous point in their natio-
 Verse 2. nal existence. Zion is a " holy mountain." " There
 Joel iii. 17. shall be holiness," for his fear is around them as
 Obad. 17. they breathe. Hymns and Psalmody form a distin-
 Is. xxx. 29. guishing feature in their worship. " A song, gladness
 of heart, as when a solemnity is kept, as when one goeth

with a pipe ; ” “ God rejoicing over them with joy, resting in his love, joying over them with singing ; and in solemn assemblies,” all describe the establishment of a public sacred worship, like that in which Jehovah formerly delighted at Jerusalem.

Zeph. iii.
17.

Is. xxx. 29.
Verse 18.
V. 19.

Their teachers are mentioned as speaking openly, and not in secret. “ Priests and Levites,” a higher and lower order of ministers, in a due gradation of ecclesiastical rank, are selected from the nation. “ Pastors ” after God’s “ own heart,” “ feeding the people with knowledge,” and a total change of symbols in a reference to some other object as the sign of salvation, and *not* to “ the ark,” are enumerated. “ Shepherds ” will be set up over them who “ shall feed them.” In these particular names those rudimental forms are discerned, which have been since then developed in Christianity, and are yet promising a more abundant enlargement in the Hebrew Christian Church. Their clergy will be married, and celibacy, the curse of an apostate Church, and one powerful means of perpetuating religious error, shall not exist in their ecclesiastical institutions. A more spiritual religion than their own will replace Judaism, and fulfil our Lord’s prediction that “ God is to be worshipped in spirit and in truth.” Inward truth, outward rectitude, public probity, devoted piety, the admitted infallibility of the written word, and the teaching guidance of the Holy Spirit, are the substantial elements of the newly-restored people’s character. Practical Piety in “ consecrating their gain unto the Lord, and their substance unto the Lord of the whole earth,” “ in speaking truth,” in avoiding “ a deceitful tongue,” “ in doing no iniquity,” shall

Is. lxvi. 20.
Verse 21.

Jer. iii. 15.
Verse 16.
Ch. xxiii.
4.

Ch. xxxiii.
21.
Ch. xxxi.
31—35.
Zeph. iii 9.
Ezekiel
xxxvii.
26.

Mic. iv. 13.
Zeph. iii.
13.

present a striking contrast in the Hebrew, to those former Jewish propensities of hoarding wealth, cheating for gain, and dealing in falsehood for money, which have made his present name a by-word and reproach among the nations.

Connected intimately with this change of Creed, is,

X.—THE GRADUALLY INCREASING POWER, WEALTH,
AND INFLUENCE OF THEIR NEW KINGDOM.

There is no religious zeal like that of a new convert. He becomes ashamed of his former opposition to his new Creed, and desires ardently to signalize his personal faith by attacks on those who differ from him. The rule is an ingredient in human nature, and holds good in cases where error is professed, as well as those in which pure truth is maintained. The religious zeal of the Hebrew nation in making proselytes has been recorded by divine lips. They compassed sea and land in our Lord's days to procure a new disciple. They are now only less active, because their zeal is all employed in retaining the Jew within the mystic circle of rabbinical superstitions, and in persecuting those who forsake the sterile faith of modern Judaism. But when a purer worship, a livelier creed, a temporal kingdom, "a royal nation," a sacred priesthood, shall have filled up the measure of some of these prophecies, then will religious zeal begin to burn in missions among the heathen. The effects of their efforts, and of Christians in converting nations, shall also be felt in the new converts. Idolatry will be abolished. Depu-

Matthew
xxiii.
15.

Is. xlv. 20
—2.

tations from distant nations will go to Jerusalem. "Many nations shall come" for instruction, and will "be ashamed of their former errors."

Mic. iv. 1.
to end.

In the lands of their dispersion, those of them who remain and do not emigrate to the Holy Land, will, as being acquainted with the native tongues of these people, be ready after their conversion to spread Christianity through the heathen world. All will not emigrate, as all did not move from their Babylonian homes to Judæa, but "one of a city and two of a family" shall remove to those ancient mountains. Those who remain, when Christianized, will Christianize others. A nation of missionaries must thus be preparing for the final effort of the Gospel in all the world.

THE POLITICAL POWER of the new kingdom is even more surprising than its religious influence. "Kings" by their ambassadors are represented in the rising state, "Queens" are royally present at their new courts. Their respect for the kingdom can only arise from its power and importance, and *several states* even consider themselves honoured by being admitted into treaties of alliance, for they "bow down," "they lick up the dust of thy feet." Their fleets are placed at the disposal of the Hebrew Government. Their assistance is in some cases gratuitous. Gentile gold is collected for Hebrew purposes. "Strangers" assist in building the new towns. "Kings minister" unto them. The land "forces" of mighty nations defend, and are allied with the kingdom. And those who oppose or "contend" with them are threatened with all God's severe judgments. Some are utterly extirpated, and others change their policy and send ambassadors

Is. xlix. 23.
Ch. lx. 9.
Verse 10 to
end.

Verse 14.
Ch. lxi. 7.
Ch. lxii. 1,
Verse 2.
Ch. lxvi. 12.
Ch. lxii. 3.

to represent them in the Hebrew state, because "God hath glorified the nation, and they that despised it," then come "bowing down," "bending" and calling Jerusalem "the city of the Lord, the Zion of the Holy One of Israel." They shall possess "double" more favour than during the reign of Solomon. "All kings shall behold its glory." Like a flowing stream it shall pervade all nations. And they "will be a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God."

Is. lx. 16.
Verse 17.

THE WEALTH of this new kingdom is described in terms not less extraordinary than her power. Riches are one of the elements of Political influence. The Jews in their scattered nobles and families possess more of this element than any other people in the world. Gold, silver, iron, metallic ores in the bosoms of their awful mountains, a just taxation under the new Government; the Gentile source in their former mercantile pursuits, from whence "the milk" of their wealth has flowed, are described in language which flashes and glows on the page of Holy writ with a supernatural splendour. Their political institutions are permanent, and will neither want Reformation or revolution.

V. 19.
V. 20.

THE POPULATION is counted by millions and not by thousands. Without a numerous people there can be no greatness for a nation. A dense population, if employment can be obtained, is the great and only solid foundation for power, wealth, and vast enterprizes. Without this, kingdoms of the greatest landed extent are weak, and with it a country of small limits may become powerful and strong. This root of prosperity is distinctly mentioned as one source from whence the

future influence of the Hebrew nation arises. "A little one shall become a thousand, and a small one a strong nation ;" to human conceptions it may seem improbable, to unbelieving men impossible, but "the Lord will hasten it in his time." Abundant food, easy domestic circumstances, a numerous landed proprietary of small possessions, as in their first settlement in the land, increasing employment, prolific marriages, returning exiles, will soon by natural laws "multiply and increase" the people in the land. "As the host of heaven cannot be numbered, neither the sand of the sea be measured, so (in the glowing figures of prophecy) will I multiply the seed of David my servant." Where now the country returns to its first condition of a natural yet most prolific wilderness of rich untenanted plains, and lovely vallies without an inhabitant, "Behold the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast."

Is. lx. 22.
Jer. iii. 16.

Ch. xxxiii.
22.

Ch. xxxi.
27.

THE GENERAL CREDIT which the kingdom obtains, is perceived in its reception of numerous foreign embassies, and in its sending ministers to other Courts. The incredulity of some countries in their power remains, and is but slowly removed ; and those who will not believe it (like too many nominal Christians,) or who will not hear it, "their ears shall be deaf." "Their name," "their praise," "their plant of renown" shall spread ; "their shame" before the eyes of the world shall cease ; God shall "inherit them," he will "dwell in the midst" of them, "many nations shall be joined to the Lord in that day ;" they shall be stopped in the streets in other nations, and the welfare of their king-

Is. xi. 10.

Mic. vii.
16.

Zeph. iii.
20.

Ezekiel
xxxiv. 28.
Verse 29.

Zech. ii. 10.
Verse 11.

V. 12.

V. 13.

V. 14.

Ch. ix. 8.

dom inquired for ; " because the Lord shall choose Jerusalem again ; " men will seek to form alliances with them, and " be taken as their servants ; out of all languages, even on the skirts of him that is a Jew shall they lay hold, and say, We will go with you, for we have heard that God is with you."

Ch. viii. 23.

Of a truth we may say of these Prophecies, as we may rightly affirm of those which have been fulfilled, that the writers appear as living men, and seem to have visited the restored Holy Land in the last days. They " walk about " and observe all things in the cities and shores of their descendants' new kingdom. So exact and minute, so general and yet so vivid are the prophetic pens. Isaiah has sat upon modern Tyre, and with Jeremiah he has sternly viewed the ruins of ancient Babylon. Moses seems to have actually surveyed the present condition of Palestine. Daniel's hand trembles whilst he sees the mystic forms of Turkish horsemen, who dissolve away before the flashing arms of contending nations, in whose train his own weeping nation returns. All speak, and write, and describe what they with inspired thoughts beheld, as if now they were eye-witnesses to the facts, although they died from two thousand to three thousand years ago. And who could thus reveal past secrets in present fulfilment but God, who still reveals futurities of change, that the Christian world may have more faith to be humble, obedient, and careful in carrying out for their own welfare those designs, which if we are not employed will be accomplished by others, whilst we are cast aside as broken weapons, unworthy of being used by him who in march-

ing upon his ends, selects those only which are best adapted to effect his glorious purposes.

XI.—A GREAT BATTLE IN JUDÆA.

It will be unnecessary for me to dwell upon those terrific circumstances which announce the assemblage and destruction of vast armies in Judæa. These events, and their probable time, I have touched on in a previous dissertation, and the precise period is wisely involved in much obscurity. Two series of striking occurrences appear, as I then stated, to be designed. The *first* succession of armaments, treaties, and battles, arises, when the Jews actually take possession of their country or immediately afterwards; in addition to numerous war-like arrangements which are made as preliminaries to that event. The *second* great engagement appears to be after a long interval of quiet and repose, when many of the nations in the world have almost forgotten the use and means of carrying on war. It would be very easy to select certain features from all these passages, which breathe devastation and war, and combine them under two sections, and pronounce dogmatically that such and in this manner events would proceed and end. But this would be presumption, not wisdom: and rash comment, not bold and prudent examination.

The enemies of the Jews are threatened with the severest judgments in *all* the prophecies. They distinguish very clearly between some who are their friends, and others who continue to persist in hostility. No judgments are more frequently enforced from first

to last, than those which declare the fearful retribution that God will pour out, drop by drop, from the vials of his wrath, upon the enemies of his people. Such enemies they have always had, and at one time the hostility was general. Such still there are amongst the nations of Europe, but they are diminished in number. Still they will exist, and we should most carefully guard ourselves from any course which may involve us in any political opposition to their regal restoration. Their naturalization and admission into our Legislature in our own country, England, is rather the proposition of enemies than of friends. Its objects are most questionable, and its consequences tend rather to attempt the defeat of prophecy, by depriving them of their Hebrew nationality, than to remove obstacles to their popular restoration and rights.

Deut. xxx.
7.
Rev. xvi. 5.
Zeph. iii.
19.

Those who have persecuted the Jews will be plagued exceedingly. The friendly nations will rejoice, when God's designs and punitive returns to these persecuting powers shall all be manifested by the completion of the last. There will then be no doubt about the application of all previous prophecies, and the distinct rays of light shall converge, and form one dazzling centre to irradiate the whole of the Bible. To rejoice in God's judgments, when war overtakes rebellious nations, then, is a solemn duty to be performed, and to bear our part in war on God's side, is a serious obligation, to which every Christian is bound by his duty to God and Christ. Every sword drawn in a just war, bears on it this inscription—"the will of God."

Deut. xxxii.
42, 43.
Is. lx. 11,
12.

Supernatural appearances attend such manifestations of the last judgments. Earthquakes, convulsions,

storms, hurricanes at sea, flames and flashes of fire, pestilences, nocturnal vapours, atmospheric heats and darkness, have been noticed by all the historians and fathers, as attending the downfall of the Pagan Roman Empire, when the war-trumpets of the Revelation sounded, and Europe and Asia trembled with dismay. Not less frightful are the times when the Papal Empire, established on the ruins of the first, finally falls. Some of its last plagues are still in our recollections. The vial of the first French revolution has been emptied in all its flaming horrors before many of the living, and another vial is now beginning, drop by drop, to fall again upon the seat of the Papal Beast and his Power, in a second Revolution, the offspring of the first.

Such events will not be obliterated from the histories of the world. Their doctrines, their political principles, their evil machinations against the Church will be frequently recalled, as a warning by the world to itself. The Hebrew people bear no mean or insignificant part in some of these events. The idea of beating the sword of war into a ploughshare, before God has universally determined to suspend war among all nations, is of a piece with Jonah's insane attempt to resist and flee from the omnipresent face of God. Yet this resistance to a just war, some good but childish Christians feebly attempt by protestations, in deluded ignorance, and from being defective in a manly estimation of the proper principles, by which God has governed, and will still continue to direct the affairs of this world. Such associations are rather the shield of the coward, than the voice of courage and reason.

Diseases of a new and extraordinary form will assail

Is. xxx. 25.
—28.
Verse 30.
Is. xlv. 20.

Rev. xv. 16.
Is. lxvi. 15, 16.

Is. lxvi. 23, 24.

Mic. iv. 13.
Zeph. iii. 8.
Dan. xii. 1.
Zech. xiv. 1—12.
V. 16.

the last armaments against the peace of the world. War is only a scourge, in a world of mixed good and evil, and is not a divine principle of government in a sinless state. Peace is the patriotism of a loyal Christian. But to preserve and establish peace in a world of combating principles, war is necessary ; until that era comes, when by an increasing diffusion of Christian principles, all nations shall be persuaded of this truth, and all shall deal justly and forsake war ; the high, the dignified, the God-like duty of a Christian people, is always to wear the sword, and be prepared to wield it, in putting down every unjust aggression upon the rights of mankind, and the welfare of true Religion. This only is the duty and the means which at present God designs nations to possess, in maintaining his purposes, and by them he acts secretly and silently in the extension of His Church. But when peace is once universally established by the empire of Christian principles, woe be to those nations, who deceived by Satan, and persuaded that such principles are false, shall seek to renew the ravages of war. God will then fight against them by his own visible appearance, and sudden judgments shall not only destroy their armies, but shake the thrones of all nations, and the end of this awful dispensation, in the permissive existence of such a world of trial, shall come.

Ezekiel
xxxviii.
xxxix.

Zech. xiv.
12—16.
Rev. xx. 7
— 9.

Years of awful changes are approaching. But the friends of Israel amongst the nations, will be like them secured and victorious. I fear nothing for my country and Queen, but the loss of sound Church principles in their solemn protestation against Popery, Schism, and Infidelity. We may often err in doing that which

may appear best to support and renew this protest. But only let the intention be plain, that we do think these measures useful in sustaining the cause of the Gospel, by the Church, in the face of those who are believed to be in error, and God will control the ineffective measures, and impregnate political faults with the seeds of effective change and truth. I fear nothing for the arms of my country and my Queen, if the sword is drawn in a just or a religious cause. For though it may be wielded by bad or weak men, yet the sword of Gideon is the sword of the Lord. The weapon itself is forged in the divine counsels, and is dependant on Him, who can put strength and velocity into the sling of the stripling David, to overthrow a Heathen or Papal Goliath. I fear nothing for my Church, my spiritual nurse, my support, my joy, nay the crown of glory to the land, if she only will continue to array herself in the pure and celestially embroidered garments of Holy Writ. Wrinkles she may sometimes have, for her brow is oppressed with thought; and she has been at times sickly and ill served, but the mighty heart of Christ beats within her bosom, and as long as her vigour is all dependant upon the strength of his word, she may fear neither the insidious coldness of feeble friends, or the more manly and more easily resisted hostility of open foes.

DISSERTATION XII.

For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—ISAIAH xi. 9.

THE UNIVERSAL EMPIRE OF RELIGIOUS OPINION, OR THE MILLENNIUM.

THE works of God, in the visible creation in heaven and earth, declare his glory. Their language is uniform and universal. They teach the wandering savage to tremble before the power of the invisible One, and they open new pages of wondering delight in the nature of God to the Christian Philosopher. They speak to the mind through the eye, and the other senses bear their part in carrying on the communication between external nature and man. But another volume of stupendous and far deeper thought is touched when we open the Scriptures. Here a mystic volume of pure thought corresponds with the pages which Nature has written. But the visible things are only appealed to as witnesses for the truth of the existence of an invisible world around and within man. He is addressed by thoughts alone in the Bible, and not by objects of sense. The latter are treated as visible facts, but only in the way of testimony, for the assertion which its pages make of invisible ones. Thus faith is nursed into inward sight, and becomes a vital principle in man. Thus man becomes a being who believes in the

universe, as the visible image, in some things, of an invisible God ; but he is much more than a mere Deist, because he believes in that God whose character he finds in the Scriptures. This character is so minute, so practical, so attractive, and so great, that he is at no loss immediately to recognize the features of the same Almighty Being, in the natural and spiritual world. The Bible and Nature are children of the same parent. Difficulties exist in both, and they are of the same kind, not less difficult in one than in the other, whilst in both there is the same quantity of demonstrative proof for the truth, though differing in its qualities. He is therefore a Christian, and receives the Written Revelation as the Intellectual Witness of God, in all the changes which have taken place in the condition of man in the world. The Scripture speaks to the mind directly as the Word of that God, who appeals to the senses for proofs of his existence, and to man himself for a testimony in his conscience which he cannot deny though he may resist. And as it is the only sure, the only infallible declaration of the mind and will of the Supreme Being, so it is the only means which God has appointed for the gradual extension of this knowledge among all nations.

It is unnecessary to trace the progress of Christianity backward, and show how the knowledge of God, revealed in our Scriptures, has gradually extended from small beginnings to its present condition. With such simple facts, all holders of the Bible may become acquainted. From a seed, it has grown into a tree ; from a small stone, it is swelling out into a large mountain. It is professed by scores of millions in some form, though

not in all places in an equal degree of purity. And the progress has been so slow, so steady, it is increasingly so persuasive, and recovers itself from hostile attempts at destruction so swiftly, that the most unwilling sceptic could not deny *the probability* of its one day absorbing all other Creeds, and being the only religious Faith in the world. But to the Christian there is *certainty*, where to the other is only uncomfortable and may-be possibility. He has been addressed by the voice of Him, who has awakened the inner man to an acknowledgment of his truth. And when the voice of God, in the text declares, that every shore washed by the ocean shall receive as it lies open to the waves, the waters of eternal life, in the knowledge of the glory of God ; we believe it on the word of Him, who is as omnipotent in gradually controlling the reasoning faculties of man, and bringing them into obedience, as he is all-powerful in fabricating the laws of nature, or acting by them in effecting his physical changes in the world.

It is not merely in the assertion of a general nominal reception of Christianity, that the Prophecies abound. They speak distinctly upon its practical effects. It shall not be at some future time as now, when many nations which profess the truth, are so little under its influential principles, that the pagan folly of mere temporal glory is the great constraining object of their constant efforts. And whether by war, or treachery, but not by any peaceful arts, they seek to render their ambitious vanity for pre-eminence, a curse to civilized nations and all domestic peace. Then, the Word of God will be acknowledged in its supremacy as the Law. Peace and good will to others, will form the main fea-

tures in each nation's character. And a general change in public opinion, in favour of *the empire of Commerce*, and not of War, shall exist amongst all nations. Agriculture as the basis of all real wealth in a people, will become the prominent employment of man. Though manufactures must exist to clothe him in the tasteful productions of their looms, yet these will be subservient to Agriculture, and must ever be, because the imperious necessities of this rustic science are man's first, best, most innocent, and ultimate pursuits in this life. The interchange of natural and artificial productions with each other, will fill up the pursuits of all nations. The whole world shall become one vast hive of busy industry, in which agriculture shall minister its daily bread to one portion of mankind, whilst the other and much smaller part, will compel the giant powers of Nature, to fabricate the wealth of the teeming earth into clothing, for the millions of those who assist in making themselves and others rich, by the grain and productions of the field. The sea shall be covered with ten thousand sails and decks without a gun; for the interest of all nations will be to trade in peace, and enjoy rest at home. "They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Mic. iv. 3.

The true policy of all nations is universal peace. It is only the robber-nation, or the tyrant who devastates the earth for plunder and licentiousness, that seek to kindle man's natural passion after blood. War is the scourge and mark of the fall. If man was innately pure, the name of war could never have been known in

any language. But as this appetite has been universal, so no system of Religion has hitherto been able successfully to restrain, even partially, the passion, but Christianity. Judaism was a religion of Peace like Christianity. War was its exception, Peace and domestic happiness its ruling principle. It would be easy to prove this, and also to show how all other systems of religious teaching have uniformly failed, or directly administered food to man's savage thirst for War. Such is not the character of HIS Religion who made peace between God and man. Its precepts are all directed to the attainment of individual happiness now and hereafter. It is the very voice, form, and inspiration of divine Love. Its great triumph in the invisible world, has been the defeat of Satan the father of war, and its great visible triumph to man will be, its universal persuading influence in the final determination of all nations to "learn war no more."

Mic. iv. 3.

This great change in national opinion, which being formed from individual character, implies a most extensive change in the private opinions of myriads of men, it is more easy to conceive in thought than to express in words. This alteration will not merely exist in one nation, but it is to pervade many. The most powerful, as well as the weakest, will learn and apply this obvious yet most neglected truth, that War is the scourge and curse of man, and Peace his true interest. But until there is a powerful combination formed amongst the leading nations for this purpose, the beginning of the sacred period of universal peace can hardly be expected.

The wisdom of our own nation has been already

seen in maintaining this principle. But it would appear that much war has yet to be passed through, before others can be made practically to submit to its restraint. Mere brute force may do this by repeated battles on the aggressors, but religious principles can alone teach such people, as it has taught ourselves, that commerce and agriculture are the real sources of happy employment for man. God, however, "shall judge among many people, and rebuke strong nations afar off." Mic. iv. 3. War will gradually grow out of fashion, because it is abhorred. Those who have persisted in it to the last shall be punished "with the rod of his mouth" in Scriptural scourges. It will be no longer adopted as a profession, when its armies are useless. Its arms in their rusty indolence, are converted into agricultural instruments of tillage. Cases of individual wrong may be judged by the common tribunals, but cases of national wrong shall be managed by appeals to reason and religion, and War, as a universal scourge, will be banished for a long period from the world. Is. xi. 4--
10.

Such a new political condition of mankind may surprise, but it cannot render us incredulous. For all things are easy when once the principle of movement or power is ascertained, and is equal to the work. Christianity is this motive power, and is quite equal to the task. She has already done so much, that this her last triumph is casting the shadow of its appearing on our own days. Its length is defined precisely by a Rev. xx.
7, 8. thousand years of happiness and peace. Then many nations will be again deceived, and imagine that such righteous principles are injurious, and amid the peace of the world thus wickedly disturbed, God will appear

by his Son, and take signal vengeance upon these miserable men, and the end of the world will immediately succeed such a miraculous interposition.

The causes by which such changes are effected, though in their first origin the power and Spirit of God, are yet, in a secondary sense, shewn to be in operation by human agencies. They are closely connected in all the prophecies with the restoration of the Hebrew kingdom, and particularly united to Jewish conversion; and the universal worship of One God, by one Creed and Revelation. Those Jews who remain still in their homes among the different nations, instead of taking up a new residence in Palestine, are mentioned as assisting in the practical diffusion of religious truth. "Their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. The Lord God will cause righteousness and praise to spring forth before all nations." Thus the Jew who remains in the land of his birth, will be a witness for the truth, and a zealous servant of God. And the Hebrew who returns to his fatherland, shall at Jerusalem find the representatives of many nations;—they "all shall be gathered" unto it, they "shall not walk any more after the imaginations of their evil hearts." The nations which fought against the Jews, shall also assist in dispersing the principles of true Religion, "those who are afar off, that have not heard my fame, neither have seen my glory, they shall declare my glory among the Gentiles." "Many nations shall be joined to the Lord in that day." "Yea many people and strong nations, shall come to seek

Is. lxi. 9.
11.

Jer. iii. 17.

Is. lxvi. 19.

Zech. ii. 10
—13.

the Lord of Hosts at Jerusalem." They will look to Jerusalem as the Holy city, and general centre of religious influences and information. Religion will be a thing of daily observance, and make itself felt in the most minute as well as the most important concerns of life. Domestic and public life, will be equally familiarized to an acknowledgment of God's presence, and the fear of the Lord shall be seen in the commonest carrier's van, as in the most potent throne and Government, for "on the bells or bridles of the horses," shall be cast the inscription—"Holiness to the Lord."

Zech. viii.
22.Ch. xiv. 16
—20.Ch. xiv. 20,
21.

Thus Christianity will reign in her principles, and Christ by his Gospel. Thus religion will at length be found to be the true interest of national bodies and individual families. Joy and cheerfulness, universal plenty, poverty without distress, wealth without oppression, the prosperity of nations without territorial ambition, the Empire of the Book, and therefore the intellectual empire of literary usefulness and pleasure, with occasional extraordinary manifestations of invisible things, will keep the world in a happy state of universal harmony, which serves in its sabbatical rest, to yield a foretaste of those more exalted joys, whose never-setting revelation shall be made to all the servants of the living God, in the new heavens and new earth.

XII.—THE SCRIPTURAL CONNECTION BETWEEN THE RESTORATION OF THE JEWS, AND THE BEGINNING OF THIS KINGDOM OF RELIGIOUS OPINION.

In the course of these Dissertations, my argument

has developed two points, which are of the utmost importance to be preserved in the mind.

1. The Prophecies on Jewish Restoration are literal, and not merely spiritual. Their return therefore as a people in their nationality, is announced as one of the verities of Holy writ. Their conversion is an object of vast importance, but it depends less on man's agency, than does their Restoration. The work of his Spirit reserves to itself, in all such cases, its divine supremacy ; and he often teaches us by the magnitude of our efforts, and the comparative paucity of results,—our nothingness, in thus changing the household secrets of the heart, and uniting man with God. But in the work of stirring up a people politically, to undertake their national construction, much more is done by man, ostensibly, than in the spiritual alteration of a change of creed. Hence then we find such an abundant supply of Prophecies, all bearing directly upon the subject of Jewish Restoration. Take them out of the Bible, and it would be deprived, not only in bulk of a large portion of its contents, but its internal evidence would present a great vacuity that could not be supplied. In them man's agency is everywhere appealed to as the machinery of the work. The Spirit of the movement, like the expansive force of some great natural power, requires to be entered into combination with human politics, and the effects of individual persons and nations, before its stupendous changes are effected in the world. This appears every where in the sacred writings. Men are to act here as well as to wait. They are to feel stirred up to it, and not merely to sit down and wish. Association for a divine purpose becomes in

these great popular movements, the scriptural warrant for their being guided by One, whose ends are co-operative with them for their fullest manifestation. So that a literal Restoration of the Nationality of the Jew, peaceably, and by emigration and treaty to his own land, is amongst the plainest possibilities of Prophecy; and the only question that can arise to cast doubt upon the subject, is that asked by the Apostles of the Messiah, more than eighteen hundred years since. "Lord, wilt thou AT THIS TIME restore again the kingdom to Israel?"

Acts i. 6.

No answer can be given to this inquiry unless by events. These must be tried and consulted. The gold of the hidden secret is beneath us, but where shall we strike the rich vein? The action can be attempted, and if it fails, it is because it is too soon, but not because it will not be done. The opportunity of action may be lost by a nation, if they will not ask this question from the events of God in the world; and then some other agency will obtain the honour, the power, the credit, and glory of the work. But the finality of the event in its certainty, is I think,—and hope it is so to my reader,—from the series of Prophecies I have examined, as much a fixed intention in the Divine counsels, as was the erection of the second temple after the first, and the destruction of both until a new one should arise out of the dust trampled on by eighteen centuries of scorn and desolation.

2. The second point equally important and clear is—That as in all former great events and revolutions, the motive power has been visibly the agency of man in nations and persons, so we have no reason to expect

any change of agency in the Restoration of Palestine to the Jew. Why should it be expected? Miracles are not promised, as we understand that word in connection with Scripture records to be significant of interferences with the ordinary laws of nature. The Mediterranean Sea is not promised to be divided. No captivity in Egypt exists, nor is any series of such judgments by another Moses predicted. Gradual miracles of change, moral miracles in altering thought, prejudices, and views, are announced as perfected. But these are brought about by other means than those actions in which Moses, Elijah, or Christ stand forth, and use the rod of extraordinary interpositions. Fulfilled Prophecy is a miracle in its completion; but when Tyre and Babylon uplift their solitary voices and declare it, their testimony and residence as solemn witnesses in the midst of "their waste places," has been obtained for them clearly and directly in the hand of God by the agency of man.

Are we then—is the Jew to wait for some Almighty miracle, like the dividing of the Red Sea, before any trial of "the times or seasons" is made? If he does, he will wait for ever. No intimation is given in those prophetic statutes, which reconstruct his nation, of any such event. It is not intended, because it is not prophesied. The great miraculous change is in public opinion. He is now in more of his integrity as a nation, in swarming millions before the God of his fathers, than he has ever been since his last dispersion. And his duty, if he believes in the word, is to arise, and ask of events—Is the time come? *

* See Appendix, on Jewish population.

But the same reasoning applies also to the Gentile. Will he withstand the Jew in his peaceful effort after a footing and a home in his fathers' land? Can he do so consistently as a politician, when Belgium, Greece, and all European nationalities would blush as they arose and reproved him for his illiberal prejudice, his injustice, and tyrannical principles? Could the Gentile oppose the Jew in his emigration as a Christian, when if the effort was successful, every harp of Prophecy now hanging by itself upon the wall of the silent temple, would give forth spontaneously the notes of triumphant joy and of praise? Could any Gentile nation refuse its co-operation, or its assent to this removal of the rudimental embers of a mighty nation, to a land once in their own possession, now groaning for their restoration under the wasting violence of a power whose strength is almost gone, and whose possession of the country at first was only a warlike robbery of that which was not their own?

No nation could consistently in the West oppose the Jewish claim upon the Holy land. And no nation in the East, would dare successfully to resist the movement of that meteor-crossed banner, which if England waved it, must impose silence and submission on all resisting foes.

The agency of Christians then, can legitimately be employed, in arousing their own minds to prepare for such events, in removing the opposition of prejudice, the coldness of the unwilling, or the lukewarmness of the hesitating friend. Christians can aid the Jew in combining in masses for this purpose. *An Association of friends of Israel* for this purpose, would awaken the

dormant spirit of that Great People. These friends could direct them to the only object worthy of their existence and ambition, their great Restoration.

This subject is one, ostensibly and primarily, apart from conversion. If the first is permitted in the divine counsels, and the time is come, a change in their Religious Creed is *certain* to arise out of the root of their possession of Palestine. The Society so long labouring for this object of their conversion, and all its friends, would receive a new impulse for their work—would be auxiliary to this first great miraculous attainment of the end of so many territorial prophecies; and must lead on to the accomplishment of all that more glowing series of ecclesiastical predictions, whose objects are the flooding of the earth with the knowledge of the glory of God in the face of Jesus Christ.

I come then to the plain conviction, that Jewish Restoration is a *preliminary* to the existence of universal peace, and the establishment of the empire of Religious opinion. All lovers of peace and haters of war, every patriot and defender of his country's glory and renown, the Christian Churchman, and the spiritual-minded Dissenter, are interested with us in this work. It is the re-creation of a Nationality, that has no parallel in the antiquity of nations. It is the rescue of a most beautiful country, and of an important territory, from the hands of an infidel power, whose transfer of it to a hostile nation, might involve us in wars and incalculable losses. It is the true interest of our country to advocate the Restoration of the Jew, because we thus secure a friendly power in the heart of modern civilization; and the Overland route to the great empire of India,

and all the populations of the East is obtained, and shortened by many days of fatigue and peril. Palestine is our half-way resting place, in the transmission of our religious thoughts, our imperial intentions, and our missionary efforts, whilst we sit at home and plan the evangelization of India, and the farthest East. We want such a place now. We shall need it still more every year. We cannot possess the coasts of Syria ourselves. The Jew alone has that right. Let us call on him to awaken to a sense of his true interests, and "arise," for perhaps his time has come to "shine." Is. lx. 1.

XIII.—CONCLUDING REMARKS ON THE JEWISH CHARACTER AND CONDITION.

I ask, How then practically are these exiles to be assisted to return to their long-wept-for, and passionately-loved land? I ask, are the decrees of God for them exhausted? Is the vial of anger at its last drops? Are their friends prepared to arise and extend the hand of national assistance and encouragement, and speak in the eloquent music of national sympathy to their thirsty souls? Has God forgotten to be gracious? Are we not everywhere encouraged to importunity in prayer, when we fix our minds upon seeing the accomplishments of any of his designs? Have we any remaining doubts, concerning his determination to restore Israel to the miraculous land? Are we not commissioned to pray and watch, to seek and ascertain if this time, in which we live, is the time to do anything for them? Let us make sure of our convictions. Their

cry of suffering still arises in the dark and ignorant places of revolutionary Europe. The degraded population of some provinces, brutalize the Jews, in what they make them feel. The pain, the ignominy, the anathematized and self-invoked awful blood of the cross, still lifts up its voice against them. How long is this to be ? For a time is fixed in the Divine mind for its cessation.

It has been in different ages sought to ascertain, by efforts for them, whether this "set time" had come. Why not make another effort, a new attempt, and lift up our national arm to heaven and ask for guidance, and a revelation of the Divine will, in the sober practical sense of leading events as they may arise ? Why has a crusade in a spiritual sense, and with the profoundest judgment, not been attempted for them, when such a movement was formerly made to restore Palestine to the Church of Christ, as a Latin kingdom ? Then we watered with some of the best of our English blood those wasted lands ; and hundreds of ancient families obtained their ancestral shields, in fierce battle for the establishment of a Christian kingdom in a country which belonged to the Jew. The Christendom of the West was then signally defeated by the unfulfilled prophetic spirit of Jewish Restoration. But has it ever been attempted, to turn the voluntary energies of the most devoted piety to the equipment of a band of exiles, and the restoration of some relics of the people to their ancestral lands ? Plant one hundred thousand Hebrews in Palestine as emigrants, by their own voluntary movements, under British sanction and hopes. Let events then speak as they will, whilst we watch, and

are prepared to act as the case may warrant and require. And if the effort sinks powerless into the dust, the door of hope is then still closed and we must wait. But if this movement is embraced by the Jewish people,—is assisted by the earnest prayerful hearts of many thousands in England, and leads to a modification of treaties and rights with the Turkish empire, what great events may not arise from it ?

A thousand such questions may be asked. One or two answers only can be given to them all.

1.—Some will say it is in vain—unnecessary—and presumptuous. For when the time comes, God will find the means, and we may sit still.

2.—Others will say—we may thus seek in the energy of a great faith, and we may act individually by Prayer—by exciting their hopes through visits to them, in arousing a spirit of greater earnestness after a positive and personal restoration. For unless the Jew wishes to return, how is he to return ? They must be awakened to think of this, and not to dream of laying aside their nationality, by “grafting” themselves upon the nation where they have been living as exiles and wanderers. Will they always be content to embrace the Gentile wilderness as their home and country ?

3.—And shall not some one then say—Do all this, and yet more ? Send travellers amongst them, through Europe and Asia, who shall speak hopefully and strongly to bid them arise, and try what God will do for them. If the time is coming, as they visit them in their homes, the fire of RESTORATION will break out within their souls. Their hearts will yearn more strongly after their own land. A movement will begin. You

shall soon hear the rattling of the marrowless bones, as they meet each other. You shall soon witness the creeping skeletons of the past towards their central assemblage in the valley of nations, a mighty mass of inert humanity, but without life, till at the summons of the word, breath shall enter into them from heaven, and they will stand up a great nation, devoutly endowed with the highest impulses of spiritual and temporal prosperity.

I ask for an increasing interest for their RESTORATION. Restore them, should be our cry to God for them. Restore them, ought to be our prayer to Christ. Restore them, may be with reason, and in the most practical sense, our truest path to help them ; and the best means of lifting up the fallen and rent relics of that mystic veil, which fell down upon the Jewish heart at the Redeemer's crucifixion, and still lies in thick folds upon their breast, concealing the cruciform names of Aaron's ancient jewels, and the typical ephod of the Christian priesthood. Before us are the highest destinies that can excite and sway the human mind. Behind us are centuries of times, in which much has been fulfilled, and their trumpets bid us advance to the restoration of a great people. As a nation, as individual members of the Church, let each attend the summons, and fear nothing, but to remain idle and watchless. If he who has reserved the times to himself, knows that the time has not come, our efforts and thoughts will still enlarge our conceptions of God's great love and power, and we shall receive " grace for grace," whilst no hindrances will have been placed by any efforts we can make in the advancement of Hebrew

Restoration. And if the Times are changeful, critical, revolutionary for them in raising their throne, when others totter and fall, if our days are pregnant with future national alterations, are preparatory and assuring, then, what we do will bear its result even in our lives.

4.—It may be said by many—Convert them, and then Restore. But this has been tried for hundreds of years, and it is only a remnant that are *thus* saved. The body of the nation remains untouched and immoveable. Yet this whole nation is to become more pure in worship, more elevated in creed, more active in ostensible union with the Church of Messiah. Many Prophecies do not obscurely put forth their hands, and write upon the wall their intimation of a national conversion in Judæa. And as a Hebrew Christian kingdom in Asia, there is no doubt that unless this is accomplished, a large portion of God's Word of Truth must become "void." This is as impossible, as a failure in the natural seasons of the present existing earth. And much might be said to prove, that their Restoration in their integrity as Jews, would illuminate the truth of Prophecy with far greater light, than if even they were Restored as a Christian people. How forcible and clear would be their witnessing power, if when in possession of the Holy Land they became Christians, and not before. Is it not necessary to complete the proof of Christ being Messiah for the Jew, that he should be restored in his present belief, without receiving him as Messiah? Would not such a restoration "take away" the veil at once, by proving to him that Messiah must have come, for he is returned,

and yet Messiah in person has not restored him. So that all their existent fond and childish hopes, for his personal manifestation and first advent, will be proved to be toyish nullities ; because without this advent, as hoped for by him, the Jew is in possession of his country. He must then have come, would be the argument from plain fact. Where is he to be found in the history of the world ? What other person but the Christ of the Gospels, could associate with his person the attributes and predictions of Messiah ? No one else could have any other claim upon Jewish gratitude. His affections thus touched, his heart must relent, and he would "mourn" towards him whom "he had pierced," and repent with a mighty sorrow over his misdeeds.

Thus the evidence of Prophecy, and its clearest manifestation for the truth of God in the Bible, seems to be dependant on the Restoration of the Jews, without Conversion, to their own Country.

5.—To found a new People in a distant land, is an enterprize of great difficulty, and requires the constructive energies of courage, forethought, and untiring perseverance. But this arises mainly from the obstacles of transportation, and the breaking up of old associations and native habits. With a Jewish Emigration, much of these natural difficulties are removed. The elements of the Nation exist in great abundance, scattered throughout all Europe, like the floating relics of a vast shipwreck. Their Country in Asia is their own predestined inheritance. They return only as banished men, against whom a royal edict of dispersion has been withdrawn. Their associations are with the past his-

tory of that country. The ruins that stand in every valley and on every hill, like spectres keeping watch over the grave of a mighty people, are resting upon their own ancestral foundations. The very stones they will handle have been hewn and graven by the iron of their forefathers. It is not Europe that can claim a power over their thoughts, to carry them back and bind them in patriotic associations and feelings with any modern kingdom, but it is in Palestine that they feel the ancient pulses of their country's heart beating, and from it their fondest and strongest attachments arise. All that can elevate the human mind in its natural associations with a long line of ancestors, and deeds of strange and even fanatic heroism, belong to them. They do not come to the Holy Land as strangers, but as exiled children of the miraculous soil. The language of the prophets is drawn from the most elevated, imaginative, and natural feelings of the human heart, when they speak of the glories of Jewish Restoration. The warriors, the statesmen, the poets, the merchants, the different orders, gradations, and combinations of a highly civilized society, are all existing at this moment among them. The cradle of their race has for long been removed. An enslaved manhood is what they are at present. Let them be freed from the social captivity in which a mighty curse binds them, and a nation will start up, reconstructed as in the momentary triumph of a new resurrection, in vigorous power; and in fifty years, which is but a minute in the life of a nation, the Restored Hebrew people becomes a giant population, whose fall upon the earth has but renewed the pristine vigour of their constitution.

We are not therefore to be surprised at the glowing splendour of the language of Scripture, when it speaks of the honour, the renown and glory, the power and importance of this future nation in the world. Our wonder is only thus existent at first, because until we reflect, we are not aware of the National energies and the mighty popular power that lie concealed beneath the incrustation of two thousand years of woe and degradation.

6.—It may be objected to the practical resolutions of this great question, on which I have argued—that the movement must begin and end with the Jewish people. But I presume to think otherwise, from the thoughts of the Prophecies, and the historic course of former great national convulsions. An European emigration of the Jews into the East, arising out of a revolutionary combination of surprising unforeseen and incalculable circumstances, is an event which no human power could arrest. But the possibility of such a thing may be required to be developed. The impulsive spring of the movement can be found in another people, and in other motives besides those of mere territorial, political, or national grandeur and personal ambition. Such a movement could be communicated by the Gentile Christian to his Hebrew brother. Fraternal affection, the fervent desire to see him in Equality, raising himself to the level of other nations, and the Liberty of reclaiming his own ancestral ruins, cities, and mountains, may well serve as principles to move and stir up the spirit of the Jewish people in the West of the world, if only “the set time has come.” This thought, and the splendid scenes that arise out of it, is no mere

dream ; but a proposition that could be tried by experiment, and tested as an importunate prayer in action and for an answer. Nations have thus been led by an unseen hand from one continent to another. The steppes of Tartary, and the southern plains of Russia, have repeatedly re-echoed to the footsteps of nations, impelled onwards by some mysterious influence from their old seats to search for new habitations. This English cradle of true Liberty in these western seas has been peopled by such a transmigration with a noble race, whose minds have been ever fraught with great principles, and whose national life has been resplendent with greater deeds. What then in history is to oppose a Jewish migration ? What in politics can effectually resist it, if it is willed in Britain ? What in the tottering barbaric thrones of the East, can withstand the ancestral claim, and popular pressure of these four millions of European Jews. What word on earth, what moral, what physical power can erect its opposition to the measure, if undertaken peaceably, by treaty, and by purchase of the land if needful, if only "the time is come," and the secret counsels of God, are ready to withdraw their interdicting seal from the land of Israel's hopes and affections ? What a movement will take place through the world, when the eight millions of Jews dispersed abroad, demand and seek one country and empire ? No answer can be given but one—Let the removal be tried—let this new emigration be attempted—stir up the Jewish nation to seek and essay the event ; and if it succeeds, the answer to many prayers will be given, and if it does not, it will prepare and "cast up the way," and we can "wait."

Observe historically the first Restoration from Babylon. Can anything be more natural and more providential? What is there miraculous on the surface of the events? True, the Revelation declares the secret working of God upon the mind and motives, but if you look at the naked events themselves and their beginnings apart from Scripture, the ordinary course of events in a movement amongst large masses of mankind, in an uneasy condition in a distant country, is apparent. It is like the emigration of a gothic tribe, from the shores of Germany to England—it is like a wave of impulse arising from some unknown cause in the heart of Asia, carrying itself forward, until it rolls its multitudinous strength over the plains of Europe.

God could have prevented this first restoration; but the time of fulfilment, in this case revealed, and therefore to be calculated, had arrived. He can impede all such movements now, if they have not yet exhausted the vials of his anger and their punishment. But a period *is limited* for a cessation of their miseries and banishment, although the year of its limitation is not revealed. Every year, at different seasons, the prayer of the whole Jewish people ascends for restoration. Public events are watched and anxiously anticipated. They hope and pray, and believe it will come. They are waiting, but they universally desire the Gentile Christian to move and take the first step. "We are poor and despised, scattered and divided, afraid and peaceable, in our millions we have no central strength. Oh that England would undertake this cause for us, and invite us to arise to Restoration. If she wills it, it can be done, and our time of punishment draws to an end.

If she leads the way and opens the question, at a word from the Emperor of Russia, or the king of Prussia, two hundred thousand Jews would be ready in a few days to abandon their northern homes ; and guaranteed by his and England's arms, they would march in peace to take and hold their own country. If need require it, we will purchase our rights—if events command, we will defend our acquired land. But we must be helped forward to this work, and in all countries recent events have prepared and are preparing our nation, to take advantage of any policy that will enable these Gentile nations to say "arise, shine, for thy light is come."—Such is the language, such are the hopes, such is the wish and earnest desire of many intelligent Jews, in all nations in Europe at present.*

7.—In all cases of national movements like these, intense suffering has preceded the change, and was one of its constraining causes. I therefore do not so much deplore, as I do with a solemn passion of hope contemplate what is termed the bigotry of nations against the Jews in these times. Why do they any longer endure these persecutions ? The Prophets give the answer in the question—Why do they not seek Jehovah and remove ? Their own obstinacy in clinging to shattered traditions, fleeting expectations of settlement in other countries, infidel tendencies, and want of faith, impede the freedom of this national movement for that real emancipation they are commanded to obtain. How is it that some man like Ezra does not arise, and pray that the spirit of a great Gentile Queen, and a mighty Emperor, or King, might be "stirred" to grant them freedom and

* ' Conversations with them.'

protect their return? This was what Zerubbabel did, and the relics of this family exist within them still. This is what Nehemiah did; and the hearts of heathen monarchs are surely not more lenient or less to be influenced with the magnificence of their grief, and the glory of their hopes, than are the hearts and minds of Christian sovereigns? Where is there another Joshua among them to arise, and carry the wishes of his nation to the foot of imperial thrones? The times are propitious. The voices of the years resound with startling changes. Nothing can surprize the Christendom of Europe. We look for strange things. We wait for marvellous events. We feel like men who instinctively know that an earthquake is rolling towards the place where they stand. The handwriting on the walls of the palace of all nations is strikingly conspicuous. God's divine judgments call up our attention, and shall not the Jew awake to the possibilities of his National Restoration, and peaceably treading in the footsteps of this first Restoration, make one great effort to ascertain if "it is time" for the second and the last?

8.—This is a subject of undying interest for successive generations. The posterity of many centuries is involved in this great event. I am arguing not for the nationality of a day, or of the next year, or for the political importance of a civil society, which may exist for one generation, and be subverted by a stroke of revolution in the next. It is not the establishment of a dynasty of ten years, but of ten centuries that I ask for. What is done, if effected in our time, is the beginning of a progressive development, is the germ, the root of a wide spreading nation, whose first appearance,

though feeble, will end at last in the matured growth and verdure of the cedar of Lebanon.

There is indeed in this people at present, the mind and the experience of much slavery. That condition of society is unfavourable to the growth of great qualities. In them the extremes of baseness and nobility are to be found. There is all the violence of strong passion, and the lofty feelings of the highest rank. Alternately princes in wealth, and pedlars on the highway, the same families are at times possessed of all the refinements of luxurious prosperity, and compelled in other years to scrape together their sordid earnings for a piece of bread. Fierce passion, fiery thoughts, heroic resolutions, debased and exalted natures, the loveliest and most repulsive forms, the most passionate and loving hearts, and the meanest and most cheating practices, exist among them. They are in all extremes of nature; and how should it not be so, when they are a branded people, degraded, morally and socially enslaved, and yet in all their traffic of woe, they have borne within their nature that indestructible complexity of thought which elevated while it depressed, and has rendered them obstinate in their own belief, and proud in resisting the conviction of the truth of any other creed. Royal virtues and slavish feelings, are singularly in contrast in different individuals amid this people.

Their degradation has been increased, by the almost exclusively commercial character of their pursuits. They have traded until the acuteness of the intellect has become chicanery, and its greatness a stock-jobbing speculation. Money has hitherto absorbed all their faculties, and has contracted though it has sharpened

their intellects. They have sought it, nay, have worshipped it as their chief good, because from their uncertain footing amid the nations, the Jew has not been able to calculate how long he might be permitted to remain in the country of his present pilgrimage; and money and jewels are commodities of small compass and easily removed.

Their mind however is not dead. It exists in possession of great power under intense pressure. The endurance of the world's scorn, the calamity of heaven's wrath, the persecutions of eighteen centuries, the mysterious greatness of a dreadful imprecation, the melancholy sense of an enormous ancestral crime, and the implacable resistance of an obdurate nature, have depressed and loaded the Jew with a repulsiveness that most nations feel. He is loved but by few, and then not so much loved personally as nationally by some Christians, because they look in spiritual thought beyond the present to the future. They contemplate him as a man of a nation, destined to vindicate the honour and glory of the divine name by his coming fortunes and restoration. These Christians deplore their degradation, and love the people. The Jew could not be otherwise than what he is, for he has borne a charmed life, indestructible, inconvertible, sealed up for generations of suffering, and at times he has been "mad" from the stern necessities of trial that beset him on every side. "For that which came into their mind shall not be at all, that ye say, we will be as the heathen, as the families of the countries." They have therefore lived apart in their own peculiarities, and this exclusiveness has made them too often hateful to the eyes of the world, and

Ezek. xx.
32—35.
Ch. xi. 5—
13.

has concealed the real nobility and strong affections of their character.

Second in sublimity and interest only to the fall of man, is the rise, the progress, preservation, and future prospects of the Jewish nation. As a people, it is a solitary and colossal figure presented to our minds, amid whirlwinds of change, and the smoke and dust of falling thrones and departing nations. It is not inferior in interest to the Deluge and the destruction of a world. That is an easy conception, when the might and mastery of omnipotent power are recognized, and the supremacy of a will no opposition can arrest, and no force impede. But the power of preservation in a long succession of national minds, the careful guardianship of human liberty, the argument carried on for three thousand years of mind with mind, of thought with thought, fierce passion in the human creature with calm reasoning and imperative will in the Creator ; the multiplicity of transactions with other nations involved in the progress of their dispensation, the extraordinary historical spectacles in the varying fortunes of that people, their unity in one body as a mental miracle, and their dispersion everywhere in fragmental parts, without co-operation, and in open resistance to the divine will preserved in possession of an obstinate faith, and retaining the punishment as well as the glory of being the least repentant people, and yet the most elevated supporters of the divine will and laws—this great spectacle is inferior to none yet brought forward before the universe of mental reflections on the stage of this world, since the fall of man and his expulsion from paradise.

But one closing act in this great dramatic history of an extraordinary people is yet wanting to complete the whole.

THEIR RESTORATION is predicted and demanded. Who will stretch out his hand to move the scene and call forth the actors? An empire is to be awakened. A kingdom is to be constructed. Generations stir the dust of long-forgotten vallies and plains, a country in desolation groans, and calls for its children. Shall not Britain arise and extend to them a helping hand, for they are prepared to accept her aid? Sound Policy, scriptural Faith, the best interests of our Country, and the ready practical compliance with the divine will of so many ardent minds in our country, make some hopeful, that now amid the shock and clamour of

Dan. xii. 1. "nation rising against nation," the time may be coming for one "to stand up; that great prince which standeth for the children of the Jewish people—and this people shall be delivered."

APPENDIX I.

THE COMPUTATION OF DANIEL'S SEVENTY WEEKS.

THIS is a subject of great interest, and various explanations have been given of its fulfilment by Chronologists and the great standard Writers on Prophecy. A few remarks only are admissible with my space in these Dissertations.

The time of four hundred and ninety years having been so clearly fixed by the Prophet for the coming of Messiah, and this period being limited in the beginning of its computation to the commencement of the First Restoration, under Ezra and Nehemiah, the Jewish Rabbis and learned men have been at considerable pains to explain it away, or to diminish Daniel's authority as a Prophet. The argument for the advent of Messiah having been completed, it will be perceived, is irresistible. For at whatever period you fix the commencement of the seventy weeks of years, whether at Ezra i. 1., in the first year of Cyrus; or at Ezra vi. 1,—Haggai xi., in the second of Darius; or at Ezra vii. 7., in the seventh of Artaxerxes; or at Nehemiah i. 2., in the twentieth of Artaxerxes;—either of these four periods will bring the termination of four hundred and ninety years within the limits of the first century after the birth of Christ. And thus we have his birth, and cutting off, and the destruction of Jerusalem and the Jewish polity, falling out before the end of A. D. 100.

In the words of Prophetic Truth, Messiah had come, and was gone then. How therefore can the Jew now look for his appearing? If the word of God is believed, Messiah's advent is over—and where-ever he was—he has been “cut off” as an innocent person, (“not

for himself") and they cannot any longer expect him. The argument is not merely that he will not come;—it is that he has come—therefore who was he?—where is this Historic Person to be found in the records of their nation?

They vainly try to explain it by saying at one time that Agrippa was the man—or Barchochebas,—or others equally absurd and contradictory to the character of Messiah—or that there were two Messiahs; some have thought that Christ was one, and that another would arise.

Messiah was to complete his death and covenant in seventy weeks, or, as a year is a day in the language of Prophecy—in four hundred and ninety years. In four hundred and ninety years Jerusalem was to be destroyed.

Messiah was to be cut off in the midst of one week, i.e. after three years and a half spent in his ministry.

Thus four hundred and eighty-six years is wanted to complete his death from the time of Daniel's prediction, or the going forth of the decree to build the walls of Jerusalem.

This time will be found most exactly in Nehemiah, and in the last decree, in the twentieth of Artaxerxes.

This table agrees with one of Ptolemy, a heathen historian.—

REIGNS OF KINGS OF PERSIA.

Artaxerxes—The Edict of Nehemiah, in the twentieth of his reign—Nehemiah i. & ii. 49

Seven weeks or forty-nine years also elapses up to this period from the first Edict of Cyrus.—Thus if the words refer to distinct events, they will correspond: * forty-nine years shall pass up to Nehemiah i. & ii., and four hundred and ninety years from this decree up to Messiah.

Darius	-	-	-	-	-	-	-	19
Artaxerxes II.	-	-	-	-	-	-	-	46
Artaxerxes III.	-	-	-	-	-	-	-	21
Arsaces	-	-	-	-	-	-	-	2
Darius	-	-	-	-	-	-	-	3

THE GRECIAN KINGS.

Alexander the Great	-	-	-	-	-	-	-	8
Philippos	-	-	-	-	-	-	-	7
Alexander	-	-	-	-	-	-	-	2

* Prideaux's Chron. Tables.

APPENDIX.

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Ptolemy Euergetes	-	-	-	-	-	-	-	-	25
P. Philopater	-	-	-	-	-	-	-	-	17
P. Epiphanes	-	-	-	-	-	-	-	-	24
P. Philomater	-	-	-	-	-	-	-	-	35
P. Euergetes	-	-	-	-	-	-	-	-	29
Soter	-	-	-	-	-	-	-	-	36
Dionysius	-	-	-	-	-	-	-	-	30
Cleopatra	-	-	-	-	-	-	-	-	27

ROMANS.

Augustus	-	-	-	-	-	-	-	-	43
Tiberius	-	-	-	-	-	-	-	-	19

Deduct 20 for Artaxerxes

506

486

Which gives us the nineteenth of Tiberius, when the Saviour Messiah was crucified; being the exact period we want.

Messiah however was to confirm the Covenant for half a week or three and a half years—which corresponds with the commonly computed time of his public ministry in Judæa; in the midst of it he was to be cut off.

The one week or seven years has caused great difficulty in applying this prophecy minutely to the events.

It may be satisfactorily explained I think (with diffidence) in this manner. It stands by itself in the account, (v. 27.) and is therefore a distinct portion of time, of seven years, in which great events were to occur.

Christ preached for three and a half years, and in the midst of the seven years was cut off.

The remaining three and a half years may refer to the offer of the gospel to the Jews, as recorded in the Acts; and the renewal of the covenant with them for this period, when, finding them obdurate, the second key was applied by St. Peter, through Cornelius, to the opening of the door to the Gentiles, and the Gospel Church was withdrawn from the Temple.

Thus one prophetic week, or seven years, passes, from the first preaching of Christ to the offer of the gospel to the Gentile world, and the withdrawal of the exclusive covenant from the Jew.

Tradition (Eusebius' Ecc. Hist.) makes the offer of the gospel by the Apostles at Jerusalem to the Jews twelve years: but this re-

duces it I think more rationally to the three and a half, and will satisfy the Prophetic period.

At the expiration of seventy years from the Birth of Christ, or thereabouts, the destruction of Jerusalem occurred. This interval from the death of Messiah the Prince, to the end of the Jewish state, is passed over. Prophecy here makes one of its strides. We have four hundred and eighty-three years up to the manifestation of Messiah in beginning his ministry; seven years completes his work: and they are repeated at the end of this time—four hundred and eighty-three years bring him there and take him away; an interval without Prophetic work occurs of nearly forty years, then the last solemn week or seven years of wrath begins.

For three and a half years, covenants for the destruction of the Jewish nation, were entered into by the Romans with other sovereigns and states. It was determined to uproot them altogether. Like an ancient Poland, they were to be obliterated for a time. Then for three and a half years the wars in Palestine were carried on with varying success, until the great catastrophe was accomplished in the ruined city and the overthrown temple. Seven years, or the last of the seventy weeks thus terminated, and thus the city and nation, the country and institutions have continued "desolate even until the consummation, and that determined shall be poured upon the desolate."

In our marginal Bibles these prophetic times may be so far calculated, as to prove to a Sunday-school-child the coming of Messiah within a certain period, and that this time must have passed.

Ezra	B.C. 536—first decree of Cyrus.
Prophetic period	490

46

Ezra vi. 1.—B.C.	519
	490

29

Ezra vii. 11. B.C. 457—490 = 33. A.D. when Christ suffered.

This is the most important of the three decrees, because it constituted them a nation again, and corresponds with the terms of the Prophecy; see Ezra v. 25.

Nehemiah 1. & 2. B.C. 446—490 = A.D. 44. when or thereabouts the Gospel covenant was taken away from the Jew and given to the Gentile.

Thus, take it as you will, Messiah must have come between B.C. 536. and A.D. 44.

Messiah died by computation 490 solar years, if Ezra vii. 11. is taken.

He died by computation 490 lunar years, if Nehemiah i. is taken.

APPENDIX II.

THE JEWISH POPULATION IN THE WORLD.

THERE are many difficulties in ascertaining the exact estimate of the number of Jews in the world. The subject is important, and connected with their Restoration it requires some examination. If the Jewish population was small, and amounted to only a few thousands, as at several periods of their dispersion, the political importance of the question of restoration, would be insignificant. But, if it can be ascertained that they amount to many millions, then the question of their National reconstruction assumes an importance in the eyes of the world which cannot be lightly dismissed, and if anything like a general movement occurs amongst them, it cannot be resisted by the existing governments of the world.

I have endeavoured from three sources to obtain statements, which, combined together, may give the reader some ground of approximation to the general fact of the numbers of the Jews. 1. the Reports of Missionaries from different places in their journeys and visits to the Jews. 2. Statements from some German books found in the public library at Frankfort.* 3. Statements published in a Map, by Messrs. Seeley, of London, in connection with the associations of the Jewish Society for the Conversion of the Jews.

The Society for promoting Christianity amongst the Jews, have furnished me with this rough Estimate of the Population.

Europe	3,115,000
Asia	594,000
Africa	618,900
United States	50,000

4,277,900

* Kindly furnished to me whilst in Germany, by M. H. Poper, of Frankfort.

This estimate is much below the average number in most calculations, and diminishes the numbers too much.

From another source, the relative proportions of the Jewish population to the Gentile, is thus stated :

Relative proportion of Jews.—The comparative number of Jews to Christians is as follows :—Great Britain and Ireland, 1-2,076 ; Sweden and Norway, 1-5,012 ; Belgium, 1-2,157 ; France, 1-482 ; Denmark, 1-366 ; Netherlands, 1-61 ; Austrian dominions, 1-57 ; Russia, including Asiatic Russia, 1-56 ; in Germany, the proportion is 1-90, but their repartition among the individual states varies considerably, for while in the kingdom of Saxony the proportion is 1-1,909, in Brunswick it is 1-180 ; in Hanover, 1-158 ; in Wurtemberg, 1-149 ; in Baden, 1-62 ; in Anhalt-Dessau, 1-37 ; in Hamburg, 1-22. In the villages of Prussia the proportion is 1-237 ; in the cities and towns, 1-26 ; (in Breslau, 1-16.)

THE REV. M. RANDALL'S MAP.

England	:	-	30,000	Tunis	-	-	175,000
Netherlands	-	-	35,000	Sicily	-	-	2,000
Hamburgh	-	-	9,000	Tripoli	-	-	3,000
France	-	-	50,000	Corfu	-	-	2,000
Denmark	-	-	15,000	Russia	-	-	1,132,331
Sweden	-	-	1,700	Moscow	-	-	4,106
Prussia	-	-	206,000	Several places in Poland			108,471
Bohemia	-	-	64,780	Hungary	-	-	262,000
Austria	-	-	667,139	Turkish Empire			800,000
Italy	-	-	34,000	Persia	-	-	300,000
Gibraltar	-	-	1,500				
Morocco	-	-	340,000				4,343,027
Algiers	-	-	100,000				

CALCULATIONS FROM FOUR GERMAN WORKS.

A.D. 1848. BATTICHER—The futurity of the Jews and their Conversion, computes the whole population in the four quarters of the world at seven Millions.

A.D. 1843. GOUSSEN—The Jews hope for their Restoration by means of the Gospel. If all united they would amount to seven Millions.

1848 & 1847. VOLGER'S MANUAL OF GEOGRAPHY, v. 1.—The most widely-extended religion is that of the Jews—the greatest number is ten Millions, divided into two principal Sects—Talmudists and Karaites.

WIPPER'S STATISTICS OF THE CHURCH—1842 & 1843.—The fourth part of the Jews is settled in the kingdom of Poland—this is a fourth of the number, viz. 2,119,000—the whole number is 8,476,000.

According to these different writers, and by a comparison of the whole of their statements I make the Jewish population in different parts of the world to amount to 11,301,332.*

The following List is compiled from the Reports of Missionaries extending over a period of about ten years, and from books of travels and the private statements of travellers. It forms therefore another element from which a general conclusion may be come to upon the Jewish Population.

A.					
Adrianople	-	30,000	Baden	-	21,000
Arbil	-	500	Bohemia	-	64,780
Arnheim	-	500	Behrea	-	1,500
Amsterdam	-	35,000	Bavaria (kingdom)	-	65,000
Alexandria	-	1,000	Brussels (increasing)	-	4,000
Arabia	-	50,000	Belgium (do)	-	10,000
Aleppo	-	5,000	Bonn	-	500
Aichahow	-	3,000	Bombay	-	6,000
Aziba	-	250	Bagdad	-	6,000
Azamer	-	1,200	Bokhara	-	10,000
Algiers	-	10,000	Breslau	-	6,000
Aix la Chapelle	-	6,000	Barbadoes	-	100
Austria	-	660,000	Blidah	-	200
Atlas—mountains and vallies	-	100,000	Basaada	-	120
		<hr/>	Bayonne	-	5,000
		842,450	Beyrout	-	200
			Brody	-	13,000
					<hr/>
					213,150
B.			C.		
Biscara	-	750	Constantinople	-	80,000
Bucharest	-	8,000	Cairo	-	5,000

* M. H. Poper, Frankfort.

China (supposed from travellers)			G. H.		
	-	250,000	Giurgeo	-	300
Crajoval	-	700	Gardija	-	500
Cologne	-	750	Hesse (Grand Duchy)	-	25,000
Chrzanow	-	3,000	Gibraltar	-	1,200
Chmielnick	-	2,000	Heed	-	50
Corfu	-	2,000	Heeraut	-	1,200
Chorzellan	-	750	Hamadan	-	1,500
Carinthia	-	8	Hrubisow	-	4,500
Coast district (Austria)	3,453		Holland	-	80,000
Cochin China (cocoa planters)	-	1,000	Harlingen	-	100
Constantine	-	3,800	Gallicia	-	283,345
Constantine Province	20,000		Hungary, chiefly agricultural	-	262,000
		372,461	Hatten	-	190
	D.		Hemsen	-	2,700
Damascus	-	7,000	Gnesen	-	1,400
Dzialoszyce	-	2,500			663,985
Dantzig	-	2,500			
Danish states	-	15,000		I. J. K.	
Dasel baida	-	350	Inscznaw	-	2,000
Dalmatia	-	566	Jerusalem (increasing annually, 1847.)	-	10,000
Deutsch Emlau	-	80	Italy	-	50,000
Dublin	-	120	Kerkak	-	1,250
Dobrzyee	-	150	Jutland	-	1,000
		28,266	Ireland	-	500
	E. F.		India (rapidly increasing from emigration.)	-	100,000
France	-	60,000	Klokand	-	4,000
Frankfort (Maine)	-	8,000	Kromolow	-	300
England	-	77,000	Jusezonow	-	2,000
Frankfort (Oder)	-	1,000	Konigsberg	-	1,600
Foz	-	12,000	Jassy	-	25,000
Elaraiche	-	1,200	Kosmin	-	100
Ens (Austria)	-	3,526	Krotoschin	-	2,500
Ens (above)	-	1	Kempen	-	4,000
Forkishany	-	500			
Furth	-	3,000			
		166,227			204,250

273

[illegible]

APPENDIX.

Smyrna	-	-	15,000	Westphalia	-	-	14,000
Sophia	-	-	3,000	Wiesbaden	-	-	500
Spain and Portugal	-	-	50,000	Wislyce	-	-	1,500
Silesia	-	-	28,606	Wolbrom	-	-	1,500
Stobnice	-	-	1,200	Wilna	-	-	45,000
Shamaz	-	-	1,500	Warsaw	-	-	30,000
Sta and Rabat	-	-	7,000	Wreschen	-	-	2,000
Saffi	-	-	3,000	Worms	-	-	500
Santa Cruz	-	-	400				
Szabin	-	-	450				110,500
Samoszin	-	-	400				
Sohrau	-	-	400				
Schwerin	-	-	2,000	Yeniseni	-	-	1,500
			299,656	Zarki	-	-	1,200
T.				Zarnowice	-	-	500
Tunis	-	-	170,000	Zerkow	-	-	400
Tamboly	-	-	300				3,600
Tiberias	-	-	2,000				
Turkey in Europe	-	-	500,000	A	-	-	842,450
Turkey in Asia	-	-	200,000	B	-	-	213,150
Tzebinia	-	-	400	C	-	-	372,461
Tangier	-	-	2,000	D	-	-	28,266
Tsheran	-	-	2,000	E	-	-	166,227
Tomaszow	-	-	400	G	-	-	663,985
Tetnan	-	-	4,200	I	-	-	204,250
Tripoli	-	-	100	L	-	-	645,944
Tyrol	-	-	960	N	-	-	23,150
Transylvania	-	-	3,879	P	-	-	3,028,256
Tshran	-	-	500	R	-	-	2,227,285
			886,739	S	-	-	299,656
V.				T	-	-	886,739
United States of A.	-	-	75,000	V	-	-	86,889
Vienna	-	-	7,000	W	-	-	110,500
Venice	-	-	4,389	Y Z	-	-	3,600
Van Dieman's Land	-	-	500				9,802,808
			86,889	Deduct for repetitions }			293,376
W.							
Witkowo	-	-	1,500	Jews in the world.			9,509,432
Wurtemberg	-	-	14,000				

Interior of Africa and Asia, 1,000,000, supposed.

In all known places the Jews are increasing. In round numbers, from specified plans, and from accounts of travellers and others, the Jewish population may be fairly computed at TEN MILLIONS.

In estimating the Jewish population from the reports of travellers, where families were mentioned, I have employed the common estimate of five as the representative of one family. At one view may be seen the differences and agreements of the several sources from which the existing state of the Jewish population can be obtained. The moderate estimate of ten millions may be taken as a fair representative of their numbers. And this would without difficulty yield an emigrating power of 500,000, which is quite sufficient to form the constructive basis of a new nation, and hold possession of the country.

London Society for Promoting Christianity amongst

the Jews	-	-	-	-	4,277,900
Randall's Map	-	-	-	-	4,343,027
Batticher	-	-	-	-	7,000,000
Goussen	-	-	-	-	7,000,000
Volger	-	-	-	-	10,000,000
Wipper's statistics	-	-	-	-	8,476,000
Poper	-	-	-	-	11,301,332
Hollingsworth	-	-	-	-	9,509,432

The largest portion of this nine millions exists in Europe, another third in Asia and Africa. But it is from Europe, as from the heart of civilization, that the movement for national regeneration is to be sought; and it may be from our own dearly-loved England, that mistress of the fortunes of Nations, the permissive command may come to "ARISE!"



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